

# FORTRESSE OF THE FAITH

FIRST PLANTED AMONG VS  
ENGLISHMEN, AND CONTI-  
nued hitherto in the vniuersall  
Church of Christ.

THE FAITH OF WHICH TIME  
*Protestants call, Papistry.*

By THOMAS STAPLETON  
Doctor in Diuinitie.

*Melius erat illis non agnoscere viam iustitie, quam post  
agnitionem retrorsum conuertere ab eo quod illis  
traditum est sancto mandato. 2. Petr. 2.*

It were better for them neuer to know the way  
of righteousness, then after the acknow-  
ledging thereof, to reuolte backe from the  
holy commandement deliuered vnto them,



At S. OMERS,  
For IOHN HEIGHAM  
With permission, Anno 1625



M A N O R H I C O T

THOMAS STAPLETON

understanding.

But for this your replie, I might frendly and familiarly warne you, that yee looke better to your stomach, and trie whether it be not a false stomach, burst of appetite, and colde in digestion, Wherby perhaps



though yee swallow downe the nine hundred yeares, yet it will so lie at your hart, that vnlesse yee take the sharpe sauce of bitter penance, or vse the counsell of some Catholike physician in time, it may chaunce to coste you your lines, yea & a better thinge if yee thinke heauen better. I might also tell you, and truly tell you, that as your stomach serueth you now; euen vpon the soden to swallow downe nine hundred yeares without smacke or smart, so in time the heate of your stomach may so increase, that you will not sticke for one morsell more, and so swallow downe the first sixe hundred yeares also. Which though it be a great morsell in deede, and very vncourteously fedd of you, leauing vs that stande by, not a yeare to feede our faith vpon, yet it is not so great pardy as the former was, & they say, one morsell tolleth downe an other. But this aunswer will not suffise, this consideration will nothing moue you. You perswade your selues, that these many hundred yeares, the vniuersall church hath bene blinded, and amonge the rest our countrie also.

This perswasion hath so sonke in to your heades, that for all triall of any matter touching faith, you esteeme not any writer or authoritie of these later hundred yeares, you reiect the whole witnesse of this later age, as a time of corruption, of idolatry, of superstition, and as you call it, of papistry. But do you know, what you say, when you say this? Do you know what wicked and blasphemous consequences do depend herof? None at all, yee say. Consider then I beseech you, with your selues. Do yee not in so saying and thinking, say and thinke, that the vniuersall church of Christ hath erred? It may so for a season say you. What then if I shew you the contrary in hely Scripture, in the psalmes, in the Prophets, in the Gospell, that it can not possibly faile, that it must alwaies contine in a right faith, in the true worship and knowledge of

## PROTESTANTS OF ENGLAND. 5

God, euen to the worldes ende? Will you yet bende your selues against such an euident truth? I trust in God, as you pretend to the worlde to be tried by holy Scripture, so ye will in deede stande to the triall thereof: God graunt you may so doo.

For this being proued, that the vniuersall known church of Christ can not possibly faile, and yet if papistry (as you call it) be not this vniuersall known church, all these nine hundred yeares and more, there hath bene no such church at all, What can you possibly farder say, to maintaine this opinion of yours with-  
all? Will you say, that though God hath alwayes a church, yet his church is not alwayes known to the face of the world, but it may, yea many hundred yeares, be a secret and vnknown congregation, and therefore papistry though it hath bene in deede so many hundred yeares the only known church of Christ, yet it hath bene the malignant church, yet God hath had beside a secret congregation of his elected people, of such as ye are? How then if I proue you againe out of holy Scripture in like manner as before, that the church of Christ which alwaies continueth, must alwayes be a known church, that no malignant church can ouer-  
beare and obscure the true people of God, sence the coming of the Sonne of God Christ our Saviour, that papistry can be no schisme, no heresy, What scruple can then possibly remaine in you? What can then moue you to reiect this History of Venerable Bede, to depart from the faith first planted among vs englishmen, and so many hundred yeares continued, from the faith I say of all Christendome beside, in all these later ages, as yee can not your selues denie?

I will say farder. You pretend to reuerence, and embrace the beleefe and practise of the first fine or six hundred yeares after Christ. You pretend a reforma-



In the Ap-  
pendix of  
the Apo-  
logie in  
english.  
Defence of  
the truth.  
fol. 119

tion of late corruption, not an alteration of Christes religion vterly. You will seeme to reduce all to the State of the primatiue church, and therefore yee will not haue your doctrine to be any new thinge, but to be a restitution of the olde and formest practise of the primitiue church. What then if in all pointes of doctrine, of ceremonies, and of ecclesiasticall gouernement mencioned and by occasion reported in this Historie of Venerable Bede, I do shew, that our first faith agreeth and concurrerth with the faith, of the first six hundred yeares, and the primitiue church? Will ye then embrace our first faith? Will you reforme your selues thereunto? What ye will do, we know not: What ye ought to do, ye shall your selues know, if it may like you to peruse this small treatise, wherein all that is aboue saied, and much more, is proued at large. In the first Chapter ye shall see more particularly, both what I haue intended to doo, and in what maner I will proceede. And because all this I haue done to fortifie this history of our church, to fortifie the faith first planted amonge vs, and so many hundred yeares continued, which by your perswasions is now reiected as no true faith at all, as a time of corruption, &c. I haue therefore called it, A Fortresse of Faith &c. If I listed to be short in your owne termes, I could truly haue termed it, A piller of Papistry. But I had rather with perspicuitie belonge, then with breuitie obscure, rather to vse the common accustomed speache of all men, then the odious new termes of a few.

This Fortresse therefore of our first faith, of that faith and religion which you call Papistry, grounded and builded as you see vpon these two most sure and strong foundations, the one of holy Scripture, the other of the beleefe & practise of the primitiue church, if it can perswade with you, it shall ende all controversies betweene you and vs. For if Papistry be (as it

## PROTESTANTS OF ENGLAND. 7.

is here proued) a true Christianitie, then is your religion a cleere heresy. If it shall perswade nothing with you, for whose sakes principally (God is my witness) I haue compiled it, that must be either because you will not yelde to the proues that are brought, or els because you know which way they may all be dissolued and confuted. If the first, what can I say vnto you, but as Abraham saied to the rich man lying in hell, of his brethren yet liuing. *Habent Moysen & Prophetas, si Moysen & Prophetas non audierint, nec si quis ex mortuis resurrexerit credent.* Luc. 9. They haue Moyses and the Prophets, if they will not heare Moyses and the Prophets, neither will they beleue, if any shall rise from death. Yee haue here the Psalmes, the Prophets, and the gospell, to proue that the faith of the vniuersall church of a known continuance (such as only Papistry these many hundred yeares hath bene) can not possibly be a false and corrupted faith.

If ye will not beleue these expresse scriptures, what will ye beleue? Again if ye admit not the cleare practise of the primitive church, if as ye condemne these later nine hundred yeares, so yee will also condemne the first six hundred yeares of idolatry, superstition &c. if you will be tried by no authoritie of the church, what can I say vnto you, but as our Saviour saied? *Si ecclesiam non audierit, sit tibi sicut ethnicus & publicanus.* If he heare not the church, let him be to thee, as an heathen or publicain? For truly then are ye as heathen and infidels, no Christians, no true beleeuers. If the second, that is, if all the scriptures, authorities, and reasons here brought, ye can reprove and confute, if in reporting the practise of the primitive church, you can proue me either to falsifie, either to misconster the Doctours and Councils of that age, whom for witnesses of the faith of that time, I doe



## 8 TO THE DECEIVED

bringe, I beseech you do so, and spare me not. Assaile and ouerthrow the Fortresse if ye can. Vtter the truth if ye haue it. One truth can not be contrary to an other. If your religion be right and sound, then ye haue reasons to proue that all this time of papistry (which is so directly repugnant to your religion, and the which therefore ye do condemne) hath bene a corrupted faith, then yee can proue, that the vniuersall known church of Christ may erre, then ye can dissolue all the scriptures brought to the contrary. Last of all, then you can shew that the primitiue church condemned such doctrine as ye condemne.

Lib. de v.  
nitate eccle  
sic. ca. ult.

But if these scriptures cā not be dissolued, if it be impossible (as S. Augustin saith) vt ecclesia tam cito ex tot gentibus peritura, tot testimonijs tam sublimiter & tam indubitanter prædicaretur, that the church if it should so soone haue perished from out of all nations, should yet so mightly and so cleerly, with so many testimonies of holy scripture be commended, if also the practise of the primitiue church, agreeth and concurrerth with our first faith, then is Papistry the only true Christianitie: then your religion which condemneth the vniuersall church of error and idolatry, which also so notoriously and in so many pointes varieth from our first faith, can not possibly be any true Christianitie, but of necessitie be a cleere heresy. If you can proue it to be otherwise, I beseech you utter your proues. Truly your silence we shall take for a consent and yelding vnto that which hath bene brought. Our Lord of his tender mercy send you his grace to see and perceau the truth, humilitie to acknowledge it and obey it, vnderstandinge to teach it others, if alreadie you haue it.

Fare you well in our Lord.

Thomas Stapleton.

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**FORTRESSE**  
 OF THE FAITH FIRST  
 PLANTED AMONGE VS ENG-  
 LISHMEN, AND CONTINVED HITHERTO

in the vniuersall church of Christ, these  
 Nine hundred yeares & vpward: the faith  
 of which time, Protestants call Papistry.

*An introduction, declaring the necessitie of the mat-  
 ter to be treated vpon, and the order which the  
 Author will take, in treating thereof.*

THE I. CHAPTER.

**T**H E chosen vessell of God S. Paule,  
 Christian Reader, commending to  
 the seede of Abraham his bretheren  
 according to the flesh, the faith of  
 the true Messias, Christ Iesus our Sauour and  
 Redeemer, which they had then newly recei-  
 ued, that they might continew and rest in the  
 same, putting them in minde that they were  
 no more *subtractionis filij in perditionem*, such as  
 withdrew them selues in to damnation, as  
 before the faith receiued, but *fidei in acquisitionem*

Hebr. **III.**



Hebr. 11.

*nem anima*, pertaininge vnto the faith to the winninge of their soule, defineth vnto them incontinently, what faith is, and saith. *Est autem fides sperandarum substantia rerum, argumentum non apparentium*. Faith is the substance or ground of thinges to be hoped for, an argument of thinges not appearing. By the which wordes the blessed Apostle geueth them, and vs all which professe the name of Christ, to vnderstand, that faith is *Sustantia*, *Basis*, and as the greeke readeth, *ὑποστάσις*, the very substance, ground, and foundation of all hope. That euen as no building standeth without a sure and substantiall foundation: so no life, no saluation is to be hoped for, without a right and true faith.

Therefore the Apostle in few lines after pronounceth, that, *sine fide impossibile est placere Deo*: Without faith it is impossible to please God. No perfectnes of life, no crake of Gods worde, no colour of religion can please almighty God, without the true & right faith, which is but one, as God him selfe is one. For how can that subiect please his Liege Soueraigne, keepe he neuer so well his lawes, obserue he neuer so exactly his statutes, obey he neuer so readily his iniunctions and proceedings, if with all this he acknowledge him not for his Prince, if he detract from his Soueraigntie, dispute vpon his titles, and refuse to yelde him whole, perfect, and full allegiance? Right so is it betweene God and man. Though man fulfill all righteousnes of externall life morally, as certaine heathen philosophers perhaps haue done, though he acknowledge

knowledge in part the lawe of God and obey the same, as the Iew to this day doth, though he embrace & beleue his holy word after some priuat and peculiar fashon, as all heretiques do, yet if he beleue it not according to the meaning of God himselfe, if he receiue not the whole law of God, if he haue not the perfect, sound, and right faith in God, and beleueeth not all thinges that God commaundeth and saieth, as the only Catholique Church of Christ doth, & hath done alwaies, all the rest auailerh nothing. Because *sine fide impossibile est placere Deo*, without faith it is impossible to please God.

In which wordes yet S. Paule meaneth not euery faith. For as euery foundation serueth not a stronge house, so euery faith fitteth not a Christian man. And to speake generally of faith, the Turke, the Iew, and the Heretique haue their false faith. *Non enim omnium est fides*, 2. Thessa. 3. as S. Paul faith: Faith belongeth not to all men. The Turke hath his Alcoran, wherin his faith is comprised, and by the which he trusteth to be saued, beleuing in one God maker of all thinges &c. The Iew hath his faith, and in that faith holdeth with vs the olde Testament. But he beleueeth not that lawe in that sence as we Christians do beleue it, he interpreteth the Prophets and Psalmes, in a farre other sence then we do, neither acknowledging the true Messias already come, neither looking for such a Messias as Christ was. The heretike holdeth with vs, both the olde and the new Testament, except such certaine parcelles, as it hath liked euery secte, both in times



times past, and now a dayes, for the vauntage of his seuerall doctrine to cutte off from the whole corps of the Bible. But yet in holding that which he holdeth, he enterprete it after his owne liking and priuat iudgement, & letteth go the hold of the Catholike consent, and authoritie, the only true triall and touchstone of the right interpretation and meaning of Gods holy word. Vpon the diuersitie of pretended faithes, we are bid in holy Scripture. *Non omni spiritui credere, sed probare spiritus an ex Deo sint*, not to beleue euery spirit, but to trie the spirits whether they be of God. And our Sauour biddeth vs, *beware of false Prophets, coming in sheepes skinner, being inwardly rauening wolues*. Such false Prophets, are false teachers cloyed with the sheepes skinner of a pretended faith, of the word of God, of the gospell, but inwardly are rauening wolues, hainous heretiques, cruel murderers of mens soules. Of these the Apostle forewarneth vs, saying. *Si quis vobis euangelizauerit prater id quod accepistis, anathema sit*. If any man doo euangelize vnto you, beside that which you haue receiued, be he accursed.

Iohn. 4.

Mark. 7.

Galat. 1.

Coloss. 1.

These are they which *persist not grounded and steadfast in their faith*, but (as in our dere countrie presently) *are waueing from the hope of the gospell which they haue heard, yea which was preached in all creatures vnder heauen*. Faith then beinge the necessary ground of all hope, and so necessary, that without it, it is impossible to please God, yet euery faith auayling not, diuers and sundry faithes beinge pretended, what is more howfull to be sought for, more charely

charely to be kept, more stoutely to be defended of a Christian man, then his faith, whereby he liueth? *Iustus enim ex fide uiuit*. For the righteous man liueth by faith. We haue in the historie of Venerable Bede, presently translated in to our mother tounge, sett before your eyes the faith, wherein we were first Christened, wherein we haue with all Christendome beside, these many hundred yeares continued, wherein the enemies of this faith themselves haue bene baptised, instructed, and brought vp. Yet now a new faith is pretended, a new ghospell is preached, a new Religion is commended and commaunded. We are sayed damnably to haue erred, to haue liued in a wrounge beleefe, in vaine superstitions, and in detestable idolatry: The light of the ghospell is now saied to appeare to vs englishmen, as to all the worlde beside, where protestants haue preuailed, and that our dere forefathers liued in darkenesse, blindenesse, ignorance, schismaticall hypocrisie, detestable idolatry, and so forth. For with all this, and much more doe protestants charge all this time of Papistry.

This if it be true, is a lamentable case for all englishmen that euer liued in this lande, before these fourty yeares except Wicleff and one or two more: yea for all Christendome in all places in all that time that it pleaseth protestants to prescribe to papistry. It is ioyfull tydinges to vs that liue now, and we are highlie bound to these blessed men, that brought vs the light of this ghospell, which hitherto England, and many other countries brought

Rom. 8.  
Abac. 2.



to the faith in the precinct of this time, neuer ſaw nor heard of. If this be true, then (to ſpeake of our owne country only) no more holy S. Auguſtin our firſt Apoſtle, holy and Venerable S. Bede, no more lerned Theodor-  
rus, Lanfrancus, Anſelmus, and other bleſ-  
ſed men of our countrie, accompted hitherto  
for lightes of the church throughal chriſten-  
dome, but ô holy Peter Martyr, ô bleſſed Bu-  
cer, or rather Father Latimer, young Frith,  
Anne Aſcue, ye are our Apoſtles, our Martyrs:  
ye are ſo to vs, though all Chriſtendome be-  
ſide accompre you for deteſtable heretiques,  
wicked Apoſtatas, and enormous vowe-brea-  
kers. But if this be not true, then alas how  
great is our miſery, that lacke now the felici-  
tie of this precious Iewell, our faith, that for-  
ſake and condemne our holy, learned, and  
vertuous forefathers, and with them al Chri-  
ſtendome (by theſe mens owne confeſſion)  
that hath bene theſe nine hundred yeares and  
vpwarde, or (to make our accompt exacte, as  
a learned man of the proteſtants did for their  
antiquitie) theſe thouſand yeares, lackinge  
thirtie one. Truly this miſery is ſo great, that  
no penne can expreſſe it, no tounge can ſpeake  
it, no hart can thinke it.

For the loue therefore and bounden chari-  
ty which I beare to my dere deceiued country,  
I will not content my ſelfe with the ſettinge  
forth of this hiſtory of Venerable Bede our  
learned countriman, touching the primitiue  
church of England our dere countrie, in our  
countrie and mother language, wherein yee  
haue ſeene what faith we firſt receiued, how,  
and

and of whom, but I will also for the further edifying of my deere deceiued councitmen (for to Catholikes and right beleeuers the historie it selfe is sufficient) proue vnto you, that the faith described in this history, the faith wherein we were first baptised, the faith of all Christendome these nine hundred yeares, is the only true christian faith, wherein we must and may be saued: to be short. *That Papistry is the only true Christianitie*, taking papistry, as the protestants take it, for the common knowen faith of all Christendome, not only of our countrie these later nine hundred yeares and vpwarde. This proposition (or rather paradoxe, as it may seme to many) I will follow & prosecute in this Treatise by two principal partes. In the first part, I wil proue by euident testimonies of holy Scripture, of the Psalmes, of the Prophetes, and of the new Testament, by remouing the obiections of the aduersaries made out of the Scriptures, that the Church can not possibly erre: Then by Scriptures also of the olde and new Testament, by euident reasons, by the verdict of most approved Fathers, by the glorious successe of these later times in multiplying the faith I will proue, that this church that can not erre, must be a knowen church, that no malignāt church can preuaile against it, finally that papistry can be no schisme or heresie. All this beinge proued, it will, I trust, remaine clere and euident, that seing papistry is that church which can not erre, which neuer faileth, which euer hath cōtinued, seing it is no schisme, no heresie, that therefore it must needs be, as I sayed  
first.

The effect  
of this  
whole  
treatise



In the second parte, after a few reasonable and necessary demaundes made vnto protestants, purtinge the case, that the knowen church of these nine hundred yeares is a kinde of papistry, damnable in the sight of God (to which demaundes, if they be the light after so long a darkenes, they must of reason, yea of necessitie answer and satisfy) after I say those few demaundes proposed, I will shew, that the faith now of protestants preached and maintained, is found different from the faith first planted amonge vs englishmen, and so many hundred yeares continued, in more then forty pointes (as farre as the hilstory of venerable Bede reporteth) concerning doctrine, ecclesiasticall gouernement, the order, course, and consequence of both religions, noting also certaine Apostolicall markes found in our Apostles, wanting in protestants, which if they be now our Apostles, they ought not to want. Also for the farder fortifying of our faith, in all such differences as are of doctrine and ecclesiasticall gouernement, betweene the protestants and vs, I will alwaies God willing, shew that all such pointes doe agree and concurre also with the primitiue church of the first six hundred yeares, which protestants offer to be tried by. Wherby it shall appeare againe, that papistry being found agreable with the true time of right Christianitie, shall be proued to be as we first intended, the only true Christianitie: if at lest sence Christes time, protestants will allow to the church any true Christianitie at all.

These two partes being proued, and particularly discusled, if protestants haue any thinge to  
gainsay,

gainſay, I beſeech them to declare their griefe plainly & perſpicuouſly (as I intend God willing to doe) & to go to the matter alleaged directly without idle twanges, & rousing extravagants from the purpose. If they haue naught to ſay, againſt the euident ſcriptures and reaſons that ſhall be brought (as rightly I truſt they ſhall not) then I beſeech them for their ſakes, *captiuare intellectum in obſequium fidei*: to ſubdue their vnderſtanding, to the obedience of faith: and for all mens ſake I require them, that they trouble no more the Church of Chriſt, with their new deuifed fantaſies, but reſt in that faith, wherein our nation was firſt Chriſtened, hath ſo many yeares continued, and they themſelues haue bene baptiſed. The Catholike I doubt not, but he will take our ſimple doings thankfully, and pray to God for the deceiued Proteſtants. *Vt id ipſum dicamus omnes, & non ſint in nobis ſchiſmata*: that we may all ſay one thing, that there be no ſchiſme, nor diuiſion amonge vs. Which I beſeech moſt humbly all Catholikes to do. For in vaine doe the bookes of a few perſuade, vnleſſe the hartes of all do helpe with prayer. But now to the matter.

That Proteſtants do condemne the vniuerſall church of Chriſt of theſe manie hundred yeares, and the reaſon of the whole diſputation following grounded thereupon.

## THE II. CHAPTER.

**B**Ecauſe in the proceſſe of our diſputation, when clere and manifold Scriptures ſhall be



be brought, that the vniuersall Church of Christ can not erre, Protestants perhaps will draw back, and deny that euer they taught or ment so. I thinke it therefore good, before I enter to the proufes hereof, to bringe you their owne sayings in their printed workes, where they auouche no lesse. Though in very deede, if no writing hereof were extant, yet their daily doinges, and continuall preaching do conuince it abundantly. For when protestants do appeale to the first fīue or six hūdred yeares for triall of matters, whē they prescribe against vs the state only of the primitiue church, do they not condemne the later times of superstition, of errour, of blindnesse, and of Idolatry? When M. Coxe preached at Oxford in the yeare 1559. that the succession of the Bishops of Rome after S. Gregory, was a bastarde and corrupt succession. When M. Iuell declaimeth in his common place of error and ignorance how they vse to blinde the worlde, and that the argument of continuance and antiquitie, ought not to prescribe with good wittes. When M. Grindall in his late Funerall sermon at the obsequy of Ferdinandus saith and confesseth, that it can not be denied, but after S. Gregories time purgatory went with full saile (which is one speciall point of papistry) when euery preacher & Minister calleth the Pope Antichrist, vnder whō by all their confessions the church hath bene gouerned, as M. Foxe in his preface to the papistes saith from Boniface downeward, as M. Nowell in his reprove telleth vs, from Zosimus, as the lowest of them all do say, from S.

Greg

Gregory, when this they preach daily, what other thing do they reach, what other would they perswade the people, then that the whole church sence the time of S. Gregory at the lest was ouerwhelmed in idolatry, blindnesse, superstition, and to be short in papistry?

But to allege their printed writings, whereby better holde is to be taken, I will not charge them with forraine protestants (whose brethren yet in Christ they are) I will not builde vpon Melancthon, who in his former common places, appointeth three hundred yeares only for the true and vncorrupted church, makinge papistry more then thirteene hundred yeares olde, neither yet vpon Luther, who euery where almost maketh papistry a thousand yeares growth at the full, allowinge fve hundred yeares for the pure time of Christianitie, which time also Caluin vpon the Prophets and in his epistle to Sadoletus reuerenceth, reiecting al Christedome that followeth, I will not presse our countrie protestants with Smidelin, a right and zelous Lutheran, who so condemneth the whole church of these last thousand yeares, that he pronounceth plainly, that as many as came to the faith of Christ in all that time (as many nations and countries did, which thing hereafter we shall particularly declare vnto you) that I say all those nations and people were no better for the faith then receiued, then were those profelites which came out of the gentiles to the law of Moyse vnder the corruption of the Pharisees. All these sayinges I will not presse you with, which in our countrie con-

*In respon-  
sione contra  
Apolog.  
Siaphyli*



demne the whole church of Papistry. Though truly if I had no more to say herein, yet these sayinges of these Arch-protestants and master ministers of Germany, from whence you learned your ghospell, might be a sufficient warrant for me, to charge you their scholers or brethren, that you also condemne the vniuersall Church of Christ of these many hundred yeares of papistry. But this is so clere a matter with you, that it is indeede the ground & foundation of all your vpstart ghospell. For such is your doctrine, that vnlesse ye condemne al Christendom beside these thousand yeares and more, it can not stand.

Therefore, to bringe you now your owne sayinges in your printed writings as we promised, that you may not say we charge you with this doctrine vpon reporte or surmise; First in a booke contayning the conferences and letters betweene Father Latimer and Ridlie then prisoners in Oxford, the setter forth of that booke, in the epistle prefixed, saith that, *Father Latimer was the first Apostle of England, and that before him none preached the true faith of Christ and the Ghospell.* Then in the Harbourough, a booke much prised in your congregation, toward the ende in the last oration it is written thus. *I am thy countrie England, who brought forth that blessed man Iohn Wiccles, who begot Hus, who begot Luther, who begot truth.* And in the margin of that place, it is printed as a note for farther declaration of the text. *The second birth of Christ.* Wherin he speaketh more generally then the other, not only of Englād, but of all Christendome beside, noting vnto

vs, that in Luther a second birth of Christ appeared to the world.

And because we may not thinke this is the opinion of one or two protestants only, that worthy Apologie of England sett forth in the name of all the English Church, auoucheth the same oftentimes. First this they write. In *decade we confesse, that certaine new sectes, and not heard of before, as the Anabaptistes, Libertines, Memnonites and Zuenckfeldians haue bene stirring, statim ad exortum Euangelij, euen at the arising of the ghospell.* The time since Luther, they call the arising of the ghospell. For of him and since his first breach, sprange vp those sectes. Not manie leaues after, that which they call, *Lucem Euangelij in herba,* their allowed translation last sette forth, calleth it. *The light of the ghospell in the very first appearing of it.* And in few lines after, they write, *that Luther and Zuinglius, came first to the knowledge and preaching of the ghospell.* In which wordes they condemne the time before, of an vtter lack and ignorance of the ghospell. Which also to haue bene generall and of no small time, they declare euidently in an other place of the Apologie, where they say expressely. *The Pope hath blinded the whole world this many a hundred yeare.* Yea the Apologie is so clere in this point, that the Church hath erred, that toward the end of that lying libell, they say plainely, *that Christ hath saied it should erre.* Wherein they blasphemously belie our blessed Sauour, as we shall hereafter declare. Againe so clere it is to protestants, that the vniuersall church hath erred, that they exemplifie the fall of Christos Church, with the fall

C. 1. b.

C. 7. b.

Toward  
the ende.



of the Synagogue, they go about by the example of the olde lawe, yea and by sayinges of the Apostles, to proue the church may fall and hath fallen. All which their obiections we shall (God helping) in two or three speciall Chapters refell & confute. Last of all as clere it is as the sonne light, that for all such pointes as we are charged for, to be papistes, idolaters, maintayners of superstitions, and so forth, for the same also do all protestants in all countries of Christendome, charge their forefathers and auncieters, for the espace of these many hundred yeares.

But as ye can auouche no certaine thing of all protestants (so double and variable they are in their doctrine and doinges) so for any certaine prescript time of papistry, they are not yet agreed vpon. M. Foxe in the beginning of his actes and monumentes saith, that in these later five hundred yeares only, papistry hath fully and perfectly bene practised, and therefore from that time he draweth the time of corruption, as he imagineth. Before that time he saith many thinges lacked which after crept in. Wherein he followeth his fellowes notes vpon the Apocalipse, which by the diuell bound a thousand yeares, and after loosed, would haue it meant, that for the space of a thousand yeares after Christes death, the diuell had no power ouer the elected, but after that time he was loosed, as it may plainly appeare (say the notes) to such as will earnestly consider the papacy. And this diuinitie, he that made those notes, sucked out of Iohn Bale. But in this point both Bale and Foxe spake

Upon the  
10 chap.  
in the bi-  
ble prin-  
ted an.  
1549.

spake according to their knowledge: For if they will allow the state of the Church for a thousand yeares after Christ, let them only reforme their church after the manner of that time, when we first receiued the faith, which was not full six hundred yeares after Christ, and they shal finde theselues as deepe in papistry, as he that is deepest. This history of venerable Bede, may suffice only to witnesse the same abundantly: especially if the reader hereof, will take only the paines, to peruse the differences gathered out of that history in the second part of this treatise, betweene the faith then planted, and the heresies now preached.

The learned therefore amonge the protestants, will in no saue make papistry so late a matter. But the more learned the protestant is, the lesse time he will allow for the true & pure time of the church. Luther allowed, as you heard, five hundred yeares. Melancthon loth to stande to the iudgement of a number of learned writers, which after the time of Constantine the great, Christendome being in quiet and rest, abounded in the fourth and fift hundred yeares, would be tried but only by the three first hundred yeares after Christ. In which time he knew few had written, & those also not so openly and freely, for not reuelinge the mysteries of our Religion to enemies of the faith, of the which the world was then full. Caluin though in some places, as I noted before, he reuerenced the first five hundred yeares, yet afterward, the more he grew in his heresy, the lesse alwayes he attributed to the primitiue church and the writers



of that time . Yea at the last he contemned all fathers , and will be tried by no time or antiquitie, as I haue in an other place, out of his owne writings declared . Yet howsoever these arch-protestants vary abroad in the time or compasse of the corrupted estate of the church, which they call papistry, M. Iuell at home by his stoute challenge and prescription of the first six hundred yeares after Christ, offering to be tried by the Fathers and Councils of that age, geueth vs to vnderstand, that at home papistry is taken to be the time since S. Gregory , the first Antichrist of Rome, as all protestants at the beginning saied . By which accompt and exacte calculation of M. Iuell, papistry is well nere a thousand yeares olde, euen so olde as the faith of vs Englishmen hath bene.

Now then to clere our dere forefathers of so many hundred yeares, of those hainous crimes of idolatry, superstition, & blindnesse, which protestants comprehend in that one word papistry, to proue that papistry could be no such thing, to shew euidently to the comfort of Catholikes & to the instruction of protestants (if Gods holy word can instruct the) that all this time of papistry was no lesse true christianity, then the primitiue church was , to declare that the faith of these later nine hundred yeares, was as sound, true, and perfect, as the faith of the first six hundred yeares , whereby the prescription of M. Iuelles challenge, and of all other protestants, shall be remoued as vnlawful, and notoriously infamous against the church, thus I reason . The known church  
of

of Christ doth continew and shall continew  
 alwayes without interruption in the true and  
 vpright faith. But papistry was oly the know-  
 en church of Christ, al this nine hundred yea-  
 res. Ergo papistry all these nine hundred yea-  
 res, hath continewed, and shall continew all-  
 waies euen to the worldes ende, without in-  
 terruption in the true & vpright faith. This  
 conclusion being admitted, that papistry all  
 these nine hundred yeares hath continewed in  
 the right faith, then must it needes follow,  
 that it was the only true Christianitie of all  
 that time.

*The argu-  
 mēt wher  
 upon the  
 first part  
 of this  
 Fortresse is  
 builded.*

To proue therefore the former argument;  
 first as touching the Minor, or second propo-  
 sition, to wit, that papistry was the only know-  
 en Church of Christ, all these nine hundred  
 yeares, I neuer neede to proue, it is clere and  
 euident to protestants no lesse then to Catho-  
 likes. For though some protestantes will say  
 (as you shall heare hereafter) that their ghos-  
 pell and doctrine hath alwayes bene euer sin-  
 ce Christ ascended, yet there do none say, that  
 in these later times of nine hundred yeares, it  
 hath bene knownen so to be, but papistry hath  
 all that time had the shew and the sway, at lest  
 of the church by all their confessions. Then  
 all our labour remaineth in prouing the Ma-  
 ior or first proposition, to wit, that the know-  
 en Church of Christ doth alwayes continew  
 in a right faith. This proposition hath two  
 partes. The one is, that the church doth all-  
 wayes continew in a right faith. The other  
 that this church is a knownen church. Both  
 these propositions (by Gods helpe) I wil proue  
 in

*A subdivi-  
 sion of the  
 first part.*



in this first part of the treatise, by cleare and euident Scripture as I haue saied.

And now to the first part of the proposition. Which though it may seeme to haue also 2. other partes in it, the one for the continuance of the church: the other for the right faith in that continuance, yet because the scriptures assuring vs the continuance of a church, do assure vs withall God and his holy Spirit assisting the same, I will vnder one, proue both, and therefore do make but one parte of it. Thus I haue bene longe and tedious perhaps, before I come to the matter, because truly I wold all that reade english might vnderstand me both in the matter, and in the deduction thereof.

*Euidēt proufes and cleve demonstrations out of the Psalmes, that the Church of Christ, must continue for euer without interruption sound, and vpright.*

### THE III. CHAPTER.

**T**He holy Prophet Kinge Dauid, describing the league betweene Christ and his Church, prophecietieth so clerely of the perpetuities thereof, pronounceth so euidently the continuance of God with his people, and repeateth it so ofte in his Psalmes, that it may much be maruailed at, scripture being so ready and common in all mens mouthes, the Psalmes being so familiar to euery one that can reade now in England, and is a professor of the Gospell, how any protestant can  
once

once deme or suspect (if at lest he beleue that which he readeth & singeth) that the Church of Christ should so many hundred yeares be ouerthrowen with Idolatry, ruled of Antichrist, and seduced from the right faith. This I say may seeme a great maruaile, but that I consider againe, and beseeche here the deceiued protestants, that they will consider and remember with me, that the vnlearned is not acquainted with the phrased of scripture, he knoweth not the language of the holy Ghost, and though he heare the sound and beareth away the wordes, yet he staggereth at the sence, and is ignorant of the meaning.

And therefore not without great cause S. Augustin perswadeth earnestly with Honoratus, a learned young man in humanitie, philosophie, and other liberall sciences, that he should not therefore rashely set vpon holy scripture, or looke to vnderstand it by himselfe, without the ayde of such as were conuersant in it. For when he said as many young and vnlearned altogether do bodily say now a dayes, *Cum legerem, per me ipse cognoui*: When I read the scriptures, I knew and perceiued by my selfe: meaninge such absurdities as the Manichees charged the olde testament with all, S. Augustin answereth him: *Itane est? Nul-la imbutus poetica disciplina, Terentianum Maurum sine Magistro attingere non auderes. Asper, Cornutus, Donatus & alij innumerabiles requiruntur, ut quilibet Poeta posset intelligi: tu in eos libros sine duce irruis & de his sine preceptore audes ferre sententiam? Nec si tibi aliqua occurrunt quae videantur absurda, tarditatem tuam & putrefactum tabe huius mundi animum,*

*Li. de uilitate credendi, c. 7.*



*animum, qualis omnium stultorum est accusas potius quam eos qui fortasse a talibus intelligi nequeunt? Quereres aliquem pium & doctum, cuius & praeceptis melior & doctrina peritior fieres.* Is it so indeede? To set vpon Maurus a comedy of Terence, because thou hast no skill in poetry, thou darest not without a Master: And to vnderstand him but a common poete, thou serchest the commentaries of Asper, Cornutus, Donatus, and infinite other, and darest thou venter vppon holy scripture without a guide, or iudge of those bookes without a Master & interpreter? And if any thing seemed to thee in those bookes absurde, dost thou not rather suspect thy owne dullenesse, or accuse rather thy owne vnderstandinge as infected with the contagion of worldly thinges (such as the vnderstanding of ignorant men is) then those bookes which of such as thou art, can not perhaps be vnderstoode? Thou shouldest seeke out some good & lerned man, by whose counsell thou mightest be better, and by whose instructions more skillfull.

Thus farre S. Augustin, to a younge man well learned otherwise, but ignorant of true diuinitie. How much more may this be saied, not only to a number of vnlearned craftesmen neuer acquainted with learning, rashly presuming to the high office of preachers & Pastours, but also to many young scholers, which sodenly become preachers and planters of a faith which they vnderstade not? For both these vnlearned ministers, and other young preachinge scholers, if they vnderstoode the clere Prophets, and the gospell, as they ought

to do before they tooke vpon them such high offices in Christes church, truly they are not, I trust, so forsaken of God, or geuen vp to their owne selfe will and malice, but that they would forthwith acknowledge the authoritie of Christes Church, that so many hundred yeares hath continued, not condemne it of idolatry, superstition, & wronge beleefe, but rather if any thinge misliked them, either in the life and outward behauiour, either in the receaued doctrine of the church; touchinge the one, *alter alterius onera portare*, beare one an others burthen: and touching the other, mistrust their owne iudgement, keepe vnitie and concorde, leaue not their obedience to their betters, and ouerseers, but *si quid aliter sapiunt, scientes quia & hoc Deus reuelabit*, if they be otherwise minded, they may not doubt but God also shall reuele that vnto them, and bringe them to perfect knowledge, if rather with humilitie they seeke it, then with pride they presume to haue which they haue not. This I say, wishing them a better iudgement and more discretion, no lesse for their owne sakes, then for other, whom to their double damnation they abuse and deceiue.

Gal. 6.

Philip. 3.

Ler vs then I beseeche them, quietly consider Gods holy word in the scriptures expressed, and resist no more the holy Chost, when we shall know and see the truth. David, as I faied, repeteth ofte in his psalmes, the continuance of Christ with his church. It were too longe to recite all and euery such places. I will here alleage one psalme at large and set forth the same, containinge so euident and

glere



The  
lxxviii.  
psalme.

In enarrat.  
idem.

Galat. 3.

clere a prophecy of the perpetuities of Gods people, the church of the Messias, that I trust it only well weighed and considered, shall satisfie any conscience perswaded already to the contrary. The 88. Psalme thus beginneth. *Misericordias Domini in aeternum cantabo.* I will singe the mercies of our Lord for euer. And what mercies or singular graces are those, which the Prophet intendeth here to singe and celebrate? It followeth in the psalme. *Disposui testamentum electis meis.* I haue disposed a testament for my chosen and elected: What testament, saith S. Augustine, but the new Testament? *Iuravi David seruo meo.* I haue sworne to my seruant Dauid. What is this which God bindeth with an othe? It foloweth. *Vsque in aeternum praparo semen tuum.* I will for euer prepare thy seede: what is this seede of Abraham that shal continew for euer? Christ perhaps only, and not his church? Yea forsooth, the Apostle saith, *Si vos Christi, semen Abraha estis secundum promissionem heredes.* If yee be of Christ, ye are the seede of Abraham, inheritours of the promis. And therefore S. Augustin vpon this place saith. *Sic hic accipiamus fratres, vsque in aeternum praparo semen tuum, non tantum illam carnem Christi natam ex Maria Virgine, sed etiam nos omnes credentes in Christo.* That is. Let vs so, o bretheren, take these wordes, I will prepare thy seede for euer, not only for that flesh of Christ borne of the Virgin Mary, but also for all vs that beleue in Christ. It followeth in the psalme. *Et edificabo in generatione & generationem sedem tuam.* And I will builde vp thy seate fro generation to generation. What

is the seate of Dauid that God will builde vp, and of the which he saith afterwarde, *that it is alwaies in his sight, as the sonne and moone?* Forsooth his people in whom he dwelleth. For as the head dwelleth and resteth vpon the body, so Christ dwelleth and resteth in his church. This church then God promiseth to builde vp from generation to generation, from hand to hande.

Beholde yee deceiued protestants the continuance of Christes church, of Gods people, of the faithfull congregation as you terme it. God saith by his Prophet, he will prepare it for euer, and builde it vp from time to time: How then hath it fallen flat downe so many hundred yeares? how hath the faith failed, Gods people decayed, no church of Christ continued, these nine hundred yeares and vppward? Oh say yee. The euill life of the rulers, the fonde superstition of the people, the wickednes of the time hath subuerted all, hath withdrawn Gods mercy, hath made him depart from his promis, which was perhaps but cōditionall: as if the people obeyed his commandements, if they harkned to his only worde, if they had put their whole confidence in him &c. Beholde then the merciful prouidēce of God meting with you in this point, and leauing a present remedy for such suspicious griefs. It followeth in the psalme. *Si deliquerint filij eius legem meam & in iudicijs meis non ambulauerint, si iustitias meas prophanauerint, & mandata mea non custodierint, visitabo in virga iniquitates eorum, & in verberibus peccata eorum. Misericordiam autem meam non dispergam ab eo, neque*



*nocebo in veritate mea, neque profanabo testamentum meum, & quae procedunt de labijs meis non faciam irrita. Semel iuravi in sancto meo. Si David mentiar. Semen eius in aeternum manebit.* That is. If they shall forsake my law, and shall not walke in my iudgements, if they prophane my righteousness, and keepe not my commaundements, I will visit their iniquities in the rodde, and their sinnes in stripes, but my mercy I will not take from him. I will not hurte the truth I haue spoken, I will not breake my testament and league, & that which I haue spoken I will performe. I haue ones sworne by that holy of mine, If I lie vnto Dauid. His seede shall continue for euer.

See good readers, the mercifull prouidence of almighty God. What could be more clerely spoken, for the continuance of Christes church in abundance of iniquitie, what could more directly meete with the dangerous deceites of this age, condemninge the whole church of Christ these many hundred yeares, then the wordes of the Prophet alleaged? *Magnum* (saith S. Augustin) *firmamentum, firmamentum promissionis Dei. Filij huius Dauid, filij sunt sponsi. Omnes ergo Christiani filij eius dicuntur. Multum est autem quod promittit Deus, quia si Christiani dereliquerint legem meam &c. non contemniam eos, neque in perditione dimittam eos.* The strength, the strength (saith S. Augustin by a vehemēt repetition) of Gods promise, is great. The sonnes of this Dauid, are the sonnes of the spouse, and so all Christian men are called his sonnes. It is very much that God promiseth, that if Christian men forsake my law, and so forth,

In enarrat.  
Psal. 88.

forth, yet I will not despise them, I will not suffer them to be destroyed, saith the Lord. This saith the Lord, gentle Reader, not which protestants crie. The church hath erred. Antichrist hath borne rule, idolatry hath preuailed, and so forth. And that we may euidentlie, see & feele that all this is spoken of Christ and his church, not of Dauid and his sonne Salomon, or the carnall issue of the Iewes, it foloweth immediatly in the Psalme. *Tu vero repulisti & distulisti & destruxisti Christum tuum, auertisti testamentum serui tui, prophanaisti in terra sanctuarium eius &c.* That is. Yet thou O Lord hast repelled, put off, and destroyed thy annointed, thou hast turned backe the testament of thy seruauent, thou hast prophaned in earth his sanctuary. Here a man not knowing the mistery, might worthly be astonished, how all that was saied before of Dauid & his seede, and of the continuance of God with him, can stand with these last wordes. But euen for this purpose the holy Ghost addeth these wordes, that we may learne all that former prophecy to appertaine to Christ and his people, not to Dauid, and his carnall issue. For as touching me Dauid (saith the Prophet by the spirit also of prophecy, foreseeing what should become of his posteritie) and as touching thy Christ, thy annointed, thou hast repelled him, put him off, destroyed him, thou hast turned his testament backe, and broken vpon the earth his sanctuary. For where is now (saith S. In enarrat. Augustin) the old testament of the Iewes, where is *ibidem*, their land of promise, their aultar, their sacrifice, their priesthood, and their kingdome? It is lost, prophaned,



phaned, broken, and destroyed. This was destroyed in Dauid, that we might looke for it in Christ. It was lost in the Synagogue of the Iewes, that we might seeke for it in the church of Christians. It was prophaned in the carnall seede of Abraham, that it may be sanctified for euer in the spirituall seede of Abraham. We reade *Gen. 25.* of Esau and Iacob. *Maiores seruiet minori.* The elder shall serue the younger. And yet we see in what great feare Iacob stoode of Esau, how the younger fell prostrate at the feete of the elder, how he offered him great presents to gett his good will and fauour. This failed then in Esau and Iacob, that we might looke for it in two great peoples deriued of these two bretheren, in whom the promise which God had spoken, and could not falsely speake, must of necessitie be fulfilled. Euen so hath the holy Ghost spoken in this place of the Psalme, as we haue before expressed. It hath missed as we sayed in Dauid, and the Iewes, that we might be assured it should be accomplished in Christ and the Church.

What protestant will now be so willfull as to gainsay this cleere prophecy of the Psalme, to withstande the mercifull prouidence of God, to doubt any longer of his most euident promise? How can the church damnably erre, misse of the right faith, be tumbled in idolatry, errours, and superstition for the continuance of nine hundred yeares, yea or of any one hundred yeare, if Christ tary with his church for euer, if he sanctifie it for euer, if the Spirit of truth remaine in it for euer? How for euer, if with so many hundred yeares  
inter-

interruption? How for euer, if vniuersally so longe time it hath failed? How for euer, if we englishmen called & baptised for Christians so many hundred yeares, and that in the common faith of all Christendome, had yet Christ with vs neuer, were sanctified neuer, had the spirit of truth neuer, but euer idolatry, euer superstition, euer vnder Antichrist the Pope, and of an Antichrist tooke the faith? Let vs conclude with the Psalm. *Vbi sunt misericordiae tuae antiquae Domine, quas iurasti Dauid in veritate tua? Memento opprobrij seruorum tuorum quod continui in sinu meo multarum gentium, quod exprobrauerunt inimici tui Domine, quod exprobrauerunt commutationem Christi tui.* That is. Where is thy olde mercy o Lord, which thou hast sworne to Dauid in thy veritie? Remember o Lord the reproche of many nations toward thy seruantes, which I haue hitherto kept priuy to my selfe, the reproache, I say o Lord, which thy enemies, haue reproached, haue I say reproached, the chaunge and alteration of thy Christ. How vehemently speaketh here the Prophet, and how fitly to the proude assertions of new deuisers, which reproche vnto vs our auncient beleefe, our euerlasting Sauiour, our continuall Christ, who hath hitherto preferred his church in vprightnes of true beleefe, and do protest a new faith, a Sauiour of a certaine limited time, a Christ of six hundred yeares only? Thus they make Antichrist stronger then Christ, they make idolatry preuaile against the right faith, they make error and superstition of more continuance & perpetuities, then the right worshipping and



true seruice of God . For vnlesse protestants can assure the worlde, either by expresse scripture, either by reuelatiō, or miracle, that their pretended faith shall endure nine hundred yeares, and that vniuersally, they prefer darknes before light, they extol falshood aboue truth, and commend idolatry aboue true Christianitie. But they haue no such scripture to shew: reuelations they despise: miracles they scoffe at. Therefore they be the children of darknes, the vpholders of vntruth, and the commenders of idolatry. Contrariwise they hate the light of the cleere prophecy by vs alleaged, they resist the truth of Gods holy worde before recited, they cōdemne the faith of Christes church, which could neuer faile, as we haue proued. Truly this only might satisfie any Christian hart desirous of the truth, and not obstinately set against the same. *Si enim scriptura solui non potest*, if the scripture can not faile, as our Sauour saith, what can protestants say against so expresse scripture? I would gladly heare and learne.

Ioan. 10.

Because the Psalmes are so common in the mouthes and handes of all men, woemen and children now in our countrie, that can but reade english, I will note yet, cerraine places more out of the Psalmes, taking with me (as before) the iudgement of S. Augustin, that I may not mistake them, and abuse the ignorant with my priuate iudgement and sence thereupon. Wherby they which can but reade english, if they will but turne to the Psalmes by vs quoted and alleaged, taking with them the exposition of that most learned, most auncient,

cient, and Reuerend Father S. Augustin, here by vs truly alleaged and translated in to our mother tounge, this only parcell may satisfie any of the ignorant and vnlearned, that the church of Christ, can not possibly, as protestants wickedly do fable, haue failed and perished these many hundred yeares, yea euer since the faith hath bene knownen and preached in our deere countrie to the english nation, which pricketh now fast vpon a thousand yeares. We reade in the 61. Psalme. *A finibus terra ad te clamaui, dum anxius erit cor meum.* From the endes of the earth I haue called vnto thee, while my hart was in heauinesse. Who is this that crieth vnto God from the endes of the world? Not one man, vnlesse in the person of Christ, of whom we be all members, and in whom we are one. *Non clamat à finibus terra, nisi hereditas illa de qua dictum est ipsi filio, postula à me & dabo tibi gentes hereditatem tuam, & possessionem tuam terminos terra.* Hec ergo Christi possessio, hec Christi hereditas, hoc Christi corpus, hec vna Christi Ecclesia, hec vnitas que nos sumus clamat à finibus terra. It is not any other thing (saith S. Augustin vpon this place of the Psalme) that crieth from the endes of the earth, but that inheritance, of the which it is saied vnto Christ, *Aske of me, and I will geue thee nations for thy inheritance, and the endes of the earth for thy possession.* This possession of Christ, this inheritance of Christ, this one church of Christ, this vnitie which we are, crieth from the end of the earth. And what crieth this inheritance of Christ, this one Catholike Church of Christ from the endes of the world vnto almighty God? It fol-



loweth in the Psalme. *Inhabitabo in tabernaculo tuo in secula, protegar sub velamento alarum tuarum.* I will dwell in thy tabernacle for euer, I will be warded vnder the couering of thy winges. This tabernacle wherein the church remaineth for euer, is not only the triumphant estate in heauen, but also the militant warfare in earth, wherin, the sauegard of God is most necessary, alwaies to assist. S. Augustin here telleth vs expressely this meaning. *Quia non modico tempore futura erat Ecclesia in hac terra, sed hic erit Ecclesia vsque in finem seculi, ideo hic dixit, Inquilinus ero in tabernaculo tuo vsque in secula. Saniat quantumlibet inimicus, oppugnet me, insidias mihi preparet, scandalis crebrescat, & faciat angere cor meum, inquilinus ero in tabernaculo tuo vsque in secula. Non vincetur Ecclesia, non eradicabitur, nec cedit quibus libet tentationibus, donec veniat huius seculi finis.* Because, saith he, the church should not continue in the earth any small time, but it shall be here euen to the ende of the world, therefore it saied here, I will be a remainer in thy tabernacle for euer. Let the enemy rage as much as he list, let him beset me, lay waite against me, moue ofte offences, vexe and disquiet my harte, I will be a remainer for euer in thy tabernacle. The church shall not be ouercome, it shall not be rooted out, it shall not yelde to any tentation, vntill the end of this world come. Here we see a clere perpetuie of the church promised in holy scripture, by the verdit of S. Augustin, and by the testimony of the Prophet. We learne that the church shall not perish, nor be rooted out by any assautes of the deuill, the enemy of mankinde.

kinde. How then say protestants that these nine hundred yeares and vppward, the church hath perished, it hath bene ouerwhelmed with idolatry and superstition?

But let vs consider other testimonies of the Psalmes. The Prophet Dauid, when he spea-  
keth of the Messias to come, and of the co-  
ming in of the gentils, he expresseth a per-  
petuitie thereof, euen to the worldes end. In  
the 104. Psalme we read. *Memor fuit in seculum* *Psal. Ciiij.*  
*testamenti eius, verbi quod mandauit in mille genera-*  
*tiones, quod disposuit ad Abraham, & iuramenti sui*  
*ad Isaac. Et statuit illi Iacob in preceptum, & Israel*  
*in testamentum aeternum dicens, tibi dabo terram Cha-*  
*naan &c.* The Lord hath bene alwaies minde-  
full of his testament, and of the word that  
he commaunded of a thousand generations  
which he made with Abraham, and the which  
he sware to Isaac, and appointed the same vn-  
to Iacob for a lawe, & vnto Israel, for an euer-  
lasting testament, saying. To thee I will geue  
the lande of Chanaan. What is the testament  
that the Prophet saith, God is mindfull of al-  
waies? What is the worde that God hath com-  
maunded to be obserued in a thousand gene-  
rations, that he made vnto Abraham, iware  
vnto Isaac, and appointed to Iacob for a law,  
and to Israell for an euerlasting testament? Is  
all this that earthly inheritaunce of the lande  
of Chanaan, as the text seemeth to say ex-  
pressly? Was that lande an euerlasting posses-  
sion of the Iewes? Haue they not lost it euer  
sence the destruction of Hierusalem, soone  
after the Ascension of our Sauour? Was it the  
olde couenaunt or testament? Is not that also



Hiere. 31.  
Heb. 8.

chaunged, and abolished? What other then can be meant herein, then as S. Augustine here saith, *testamentum fidei*, the testament or couenāt of faith, made vnto Abraham, which dureth for euer, which Hieremy prophecied should be renewed in Christ, which the Apostle commendeth vnto vs, that we glorie not in the workes of the law, but in the faith of Christ Iesus? Of the continuance of this testament, the lande of Cnanaan was a figure and warrant to the seede of Abraham, that as they possessed that vntill the coming of the Messias, so they should after the Messias coming, enioy for euer the new testament and lawe of the Messias, vntill his second coming. S. Augustin therefore concluding this place saith. *Mandatum ergo (quod mandauit in mille generationes) fides est, vt iustus ex fide viuatur, & huic fidei hereditas eterna promittitur. Mille ergo generationes propter numeri perfectionem pro omnibus intelligenda sunt, id est, quandiu generatio generationes sequendo succedit, tandiu mandatum est viuendum ex fide. Quod obseruat populus Dei, filij promissionis nascendo venientes, & moriendo abeuntes, donec omnis generatio finiatur.* The law therefore, which God commaunded to a thousand generations is faith, that the iust man may liue by faith. And to this faith, the euerlasting inheritaunce is promised. Therefore the thousand generations, for the quantitie of the number, is as much to say, as all generations: that is, as long as one generation followeth an other by succession, so long is the commaundement, that we must liue by faith. Which commaundement the people of God obserueth, the children

dren of promise, coming into the worlde by birth, and by death departing againe, vntill at length all generations be finished. And againe in an other place, where the Psalme saith. *Mandauit in eternum testamentum suum*, he hath commaunded his testament for euer, *Sed quod nisi nouum?* But what other testament, then the new, saith S. Augustin? By which wordes it is cleare, that the faith of Christ, the testament of the Messias dureth for euer, as longe as any generation dureth, from time to time, from age to age, from hande to hande. If this be true, as because the Prophet Dauid so saith, it can not be vntrue, then how hath the faith of Christ endured only fife or six hundred yeares, and perished againe the nine hundred yeares, as protestants do bable? How can they cōpare vs to Pharisees, the vniuersall church that hath bene these nine hundred yeares by their owne confession, to the Synagogue, if the faith of Christ hath remained among vs, and hath continually endured from generation to generation? We proue the Catholike Church by the continuance of Christianitie. The continuance of Christianitie only in papistry is cleere: ergo papistry is only the true Church of Christ. Againe it is not possible the church should haue lacked so many hundred yeares. If those which protestants call papistes, were not the church of Christ, it should haue lacked: ergo those were then and are now the true church.

The Donatistes a busy secte of heretikes, as protestants are now, being troubled with such arguments of S. Augustin against them,

con-



confessed that vntill the daies of Donatus their first master, as Luther is to protestants, the church had continued vniuersally, but then it failed in all partes of the world except in Africa, and such other corners where Donatistes preached. This their saying S. Augustin in many places, especially and moste largely in his booke. *De vnitare Ecclesie*, confuteth by euident scriptures, and calleth a most blasphemous and wicked saying. Now protestants farre worse then Donatists, condemne not only all Christendome at this day, which are not protestants (calling them papistes, as the Arrians called the Catholikes Homoeousians, the Donatistes called them traitors &c.) but also they condemne all Christendome that hath bene these nine hundred yeares, as a schisme of papistray. Let vs heare what S. Augustin saith vnto such, or rather what by the Prophet Dauid he learned to say.

**Psal. 101.** The Prophet saith. *Dominus de caelo in terram aspexit, vt audiret gemitus compeditorum, vt solueret filios interemptorum, vt annuncient in Sion nomen Domini, & laudem eius in Hierusalem.* Our Lord hath looked from heauen in to the earth, to heare the mournings of such as were in captiuitie, to deliuer the children appointed vnto death, that they may declare the name of our Lord in Sion, and praise him in Hierusalem. This is vndoubtedly ment of the blessed incarnatiō of our Sauour, coming from heauen to redeeme mankinde, that his name and glorie may be knowen on the earth, in Sion, in the church and how? It foloweth. *In conueniendopopulos in vnum, & Reges vt seruiant Domino.*  
For

Forsooth whē peoples are gathered together,  
 and Kinges also to serue our Lord. Vndoub-  
 tedly when the faith of the Messias is spread  
 through out the world. It foloweth after. *Pau-*  
*citatem dierum meorum nuncia mihi.* The short-  
 ning of my daies declare vnto me. By occa-  
 sion of these wordes S. Augustin noteth the  
 Donatistes, which (as it seemed) would gather  
 hereby, that the church should continew but  
 for a season, & after perish in the wide world,  
 and be contracted in to a small number of  
 their priuate secte: *Existunt qui dicant: Iam hoc*  
*factum est, Iam crediderunt in eum omnes gentes. Sed*  
*illa Ecclesia qua fuit omnium gentium iam non est: pe-*  
*riit.* There are now some that say. This is now  
 alreadye done. All nations haue now already  
 beleeued in Christ: But that church which  
 was vniuersall, is not now extant, it is pe-  
 rished. This is the saying of the Donatistes,  
 as S. Augustin reporteth. This much in effect  
 and a great deale more, say our protestants,  
 which condemne the faith in England, the  
 faith of the vniuersall church of Christ, the  
 faith of al Christendome that hath bene these  
 nine hundred yeares. But what answereth S.  
 Augustin to the Donatistes? What aunswere  
 hath he taught vs to make to protestāts, con-  
 demning so impudently these last nine hun-  
 dred yeares of superstition, of idolatry, of a  
 horrible secte of papistry? Marke I beseeche  
 thee Christian reader, the aunswere of that  
 learned and holy Father. Marke for Gods loue  
 and consider the discourse of S. Augustin vpon  
 this place of the Psalme. These are S. Augu-  
 stins wordes immediatly followinge the for-  
 mer

In enarrat.  
 Psal. 101.



mer wordes of Donatistes. *Hoc dicunt qui in illa non sunt. O impudentem vocem. Illa non est, quia tu in illa non es? Vide ne tu ideo non sis. Nam illa eris, etsi tu non sis.* This is their saying, which are not in the church, O impudent worde. Because thou art not in the church, therefore the church is not? Take heede rather, that euen for that saying, thou be not in the church. For she shall be, though thou be not.

S. Augustin yet profecuteth farder & more vehemently, this wicked saying of those heretikes, and goeth forth without interruption in these wordes. *Hanc vocem abhominabilem, & detestabilem, presumptionis & falsitatis plenam, nulla veritate suffultam, nulla sapientia illuminatam, nullo sale conditam, vanam, temerariam, precipitem, perniciosam preuidit spiritus Dei, & tanquam contra illos cum annuntiaret unitatem, In conueniendo populos in vnum & Reges vt seruiant Domino, cumque subdidisset, Respondit ei in via virtutis sua, vniqua laus eius, vniqua Hierusalem Mater nostra de peregrinatione reuocanda, sacrosancta cum multis filiis, magis quam ea quae habebat virum, quoniam quidem dicturi erant contra, fuit, & non est. Exiguitatem, inquit, dierum meorum nuncia mihi. Quid est quod nescio qui recedentes à me murmurant contra me? Quid est quod perdiri, me perisse contendunt? Certe enim hoc dicunt quia sui & non sum. Annuncia mihi exiguitatem dierum meorum. Non à te quaro dies illos aternos. Illi si e fine sunt, vbi ero, Non ipsos quaro. Temporales quaro, temporales dies mihi annuncia. Exiguitatem dierum meorum, non aternitatem annuncia mihi. Quādiu ero in ista saeculo, annuncia mihi, propter illos qui dicunt, fuit & iam non est: propter illos qui dicunt, impleta sunt scripturae: crediderunt omnes gentes: sed*  
aposta-

*apostavit & perijt Ecclesia de omnibus gentibus. Quid est hoc? Exiguitatem dierum meorum annuncia mihi. Et annunciauit, nec vacua fuit vox ista. Quis annunciauit mihi nisi ipsa vox? Quomodo annunciauit? Ecce ego vobiscum sum vsque ad consummationem seculi. Matt. 13.*

That is. This abominable and detestable saying, false and presumptuous, voide of all truth and wisdom, not tempered with discretion, vaine, rashe, headlong and wicked, the holy Ghost did foresee, and, as if it were against such, hauing first expressed an vnitie, saying. *When peoples are gathered together and Kinges also to serue our Lord,* and hauing farder added, *she answered him in the way of her power,* she, that is, the praise of him, that is, Hierusalem our mother, she that should be deliuered from her pilgrimage, that was now full more of her children, then the married woman, the church of the gentils, hauing, I say, so saied, because yet some should come and say: such a one hath bene, but she is not now, therefore against such the holy Ghost saith. *The shortning of my daies declare vnto me.* As who should say. What is that which, certaine departing from me, do murmur against me? What is it, that wretches and cast-awaies, do now say, that I am cast away, and that I haue perished? For truly this they say, because I haue bene, and now am not. But thou O Lord, *declare vnto me the shortning of my daies.* I do not aske of thee these euerlasting daies. They are without end, where I shall be. I aske not them. I aske of my temporall daies. My temporall daies declare vnto me. How longe I shall be in this worlde declare vnto me: and that for  
their



their sakes which do say. She hath bene, but she is not. For their sakes which do say. The scriptures are now fulfilled. All nations haue beleetued. But the church hath fallen backe and is perished from out of all nations. What meaneth this? *Declare vnto me the shortning of my daies.* Lo he hath declared it, and his declaration is not false. Who hath declared it vnto me, *but the way of my power* (which is Christ?) And how hath he declared it? *Behold*

*Matth. 28.* (saith he) *I am with you euen to the ende of the worlde.* Thus farre S. Augustin, disputing vehemently against that pelting sect of Donatistes, which to iustifie their priuat small congregation, would condemne all Christedome beside. Thus much may we truly say also against the vpstart sectes of protestants, which to iustifie their late diuided ghospell, do condemne the one vniforme beleefe of Christendome, not only that now is, *in omnibus gentibus*, in all nations besides, but also (O passing impudency) all Christendome, that hath bene these nine hundred yeares and vpward.

But here because it may seeme straunge to the vnskillfull in diuinitie, how the Prophet expresseinge the shortninge of daies in the church, yet our Sauour promised it should continew to the worldes ende, I will out of S. Augustins wordes note how, and in what respect the daies of the church are but short, and yet to the worldes ende also. *Vsque in finem saculi Ecclesiae in omnibus gentibus, & ipsa est exiguitas dierum, quia exiguum est omne quod finitur, ut iam in aternitatem ab ista exiguitate transeat. Pereant heretici, pereant quod sunt, & inueniatur ve-*

*finis*

*Vbi supra.*

*fiat quod non sunt. Exiguitas dierum vsque in finem  
 saculi erit. Exiguitas dierum ideo, quia totum hoc  
 tempus, non dico ab hoc hodierno die vsque in finem  
 saculi, sed ab Adam vsque in finem saculi, exigua gut-  
 ta est comparata aternitati. Non ergo blandiantur sibi  
 contra me heretici, quia dixi, Exiguitatem dierum meo-  
 rum, quasi non permansuram vsque in finem saculi.*  
 The church is throughout the worlde, euen  
 vnto the end of the worlde, and that is the  
 shortning of her daies, because euerything is  
 short that hath an ende, if you consider, how  
 from this present shortnesse we passe to an e-  
 uerlastingnesse. Let heretikes perish and de-  
 cay. Let the perish from that which they are,  
 and so be found againe, that they may once  
 be which they are not. This shortning of daies  
 shall be vnto the worldes ende. It is therfore  
 a short time, because all this time, I say not  
 only from this day forward to the worldes  
 end, but euen from Adam to the worldes end,  
 is but a small droppe, in comparison of the  
 world euerlasting which followeth. Therfore  
 let not heretikes mocke at me, because I sai-  
 ed (of the church) her daies be short, as though  
 therby she should not endure to the worldes  
 end. Thus farre againe S. Augustin. You see  
 good readers, how earnest, and how vehement  
 this learned doctour of the church is, against  
 the Donatistes for condemninge the whole  
 corps of Christendome, that then was, or not  
 paste fifty yeares before them, for the main-  
 tenance of their secte parted from that whole  
 corps? But how earnest, how vehement thinke  
 you, would that blessed man haue bene, what  
wordes, what repetitions, what exclamations  
would



would haue suffised him against our protestants, if he had now liued, and heard them so peremptorely, stoutely, and rashly to condemne these nine hundred yeares & vpward, all Christendome of superstition, of idolatry, of Papistry? Thus much hitherto out of the Psalmes for the continuāce of Christs church, euen to the worldes ende, and the assistance of God wichall: which can not be but in all truth and vprightnes. For if it be an vndoubted principle among the philosophers, *Natura nihil facit frustra*. Nature maketh nothing but to some end and purpose, much more God preserveth a continuall church (which of all thinges is in Gods sight most precious) not for the bare name or shew of a church, but to gather alwaies some fruite thereof, to haue alwaies his chosen people, to be honoured of them alwaies, both in this world, and in the world to come for euermore.

*Proofes and testimonies out of the Prophet Esay, that the church of the Messias continueth for euer vnto the worldes ende, assisted alwaies by God him selfe.*

#### THE IV. CHAPTER.

*In pre-  
mio in  
Esaiam.*

**T**HE Prophet Esay writeth so clearely of the church, that (as S. Hierom noteth of him) he seemeth rather an Euangelist, then a Prophet: rather to haue had euidence of sight, then reuelation of the spirit. Let vs then see what he aboue the rest pronounceth of the church, taking with vs S. Hierom, vpon the

vpon the Prophets, when occasion serueth as we did before S. Augustin vpon the Psalmes. Which I do not for the obscuritie or darcknes of the places, which are most clerely and litterally spoken of the church of Christ, purchased with his most precious bloud, but to the intent that the vnlearned protestant, if any such happe to reade these allegatiōs, may not suspect me as partiall in this matter, and as one that wrested the scriptures to any false or vnttrue sence, seing I bring with me the iudgement of the best learned fathers, which they ought to preferre before any one mans iudgement that liueth. Esay then (to proceed along through his whole prophecie) first in the 9. Chapter declaring the coming of the Messias, the Incarnation of Christ, and the calling of the gentiles, thus he saith. *Parvulus natus est nobis, & filius datus est nobis.* A litle one is borne for vs, and a Sonne is geuen vnto vs. Which wordes to be litterally ment of the incarnation of our Sauour, and his natiuitie in Bethleem, no Christian man doubreth. After these wordes it foloweth. *Multiplicabitur eius imperium, & pacis non erit finis. Super solium David & super regnum eius sedebit: vt confirmet illud & corroboret in iudicio & iustitia amodo & vsque in sempiternum. Zelus Domini exercituum faciet hoc.* His dominion shall be multiplied, and his peace shall haue no ende. Vpon the throne of David, and vpon his kingdome he shall sitte, to confirme it and strengthen it in equitie and righteousness, from hence forth for euermore. This shall the iealousy of the Lord of Hostes bringe to passe. The domi-  

D

nion



nion of Christe his holy church: The endlesse peace and quiet thereof, is the vndoubted truth of his holy worde, euer knowen in his church. The seate and kingdome of Dauid, be the spirituall seede of Abraham, we Christian men. This people, this seede, God promiset by his Prophet, to confirme and strengthen in equitie and righteousnes. And how? For a season? No. *Amodo & vsque in sempiternum*. Euen from this present time, that the childe is borne for vs, and the Sonne is geuen vnto vs, from the blessed incarnation of the Messias, for euer.

In Esaiam.  
in fine li. 3.

How thinke you? Is this our owne forged interpretation, or wrested sence vpon Gods holy word? Can any other more true, or more literall sence be brought? Let S. Hierom, an approued Father of the church, before papistry beganne, as protestants imagin, say his minde vpon the place. First for the endlesse peace which the Prophet speaketh of, he saith it is. *Sanitas dogmatum suorum credentibus derelicta*. The holesome doctrine of Christ, left vnto such as beleue in him. If holesome or sound doctrine be the endlesse peace, which the Prophet promiset, how hath such holesome and sounde doctrine ended within a few hundred yeares after Christ, and in place thereof, idolatry, superstitions, and wicked doctrine so many hundred yeares succeeded, preuailed, and continued? What the kingdome or dominion of the Messias is, when it beginneth, and how longe it endureth, let S. Hierom instruct vs, if the wordes of the Prophet seeme obscure to vs. He saith, *Nec dubitare poteris de multi-*

*multiplici Saluatoris imperio & pace eius qua non habeat finem, qui in Psalmis legerit, postula à me & dabo tibi gentes hereditatem tuam, & possessionem tuam terminos terræ. Et rursum. Et multitudo pacis, donec auferatur luna, id est, vsque ad consummationem seculi. Principatus autem illius & imperium, erit super solium & regnum David, quod post captiuitatem Babyloniam fuerat dissipatum, ut confirmet illud & roborer & doceat esse perpetuum, ne cassa Dei promissio videretur ab incarnationis tempore vsque in sempiternum.* That is. Neither can any man doubt of the ample & large dominion of our Sauour, and of his endlesse peace, which had read in the Psalmes, *Aske of me, and I will geue thee nations for thy inheritance, and the endes of the worlde for thy possession.* And againe. *And his peace shall be multiplied, euen vntill the Moone be taken away* That is, euen to the ende of the worlde. His power and dominion shall be ouer the throne of David, which after the captiuitie of Babylon was scattered, to the intent he might now confirme it, and strengthen it, and reach vs that it is euerlasting, lest that Gods promise might seeme to faile, euen from the time of his incarnation for euer. Thus farre S. Hieron. Let now such as offer to be tried by holie Scripture, and by the Fathers of the first six hundred yeares, rest and stay vpon this so euident prophecy of Christes church, of his dominion, peace and rule to continew, from the time of his blessed incarnation, not for a certaine of hundred yeares, as it shall please this or that protestant to prescribe, but for euer, but euen to the worldes ende, but euen so longe as Christ is head of his church, ruler

Hieron.  
ibidem  
Psal. 51.  
Psal. 20.



and gouerner of the same.

If this former prophecy satisfie not, let vs yet harken to an other blast of this heauenlie trompet. The Prophet Esay, to awake & stirre vp the dead hartes of misbeleeuers sleeping in ignoraunce, and doting in wilfull blindnesse. The Prophet crieth out a lowde, and saierh,

Esa. 51.  
b. 4.

*Attendite ad me popule meus, & tribus mea me audite, quia lex à me exiet, & iudicium meum in lucem populorum requiescet.* Harken vnto me my people, and heare me my tribe, for a law shall come forth from me, and my righteousness shall remaine to lighten the gentils. Vpon

In cōment.  
ibidem.

which wordes exacted to the originall truth of the Hebrew, S. Hierom saith, *Prouocatur gentium multitudo, quæ est populus Dei, vt diligenter audiat, quæ sequuntur.* The multitude of the gentils, which is the people of God, is prouoked to heare and harken after diligently, that which foloweth. And why? Because saith the Prophet in the person of God, a law shall come forth from me. And what law is that? Let S. Hierom instruct vs. He saith. *Hic lex euangelij ostenditur spiritualis quæ exiet de Sion, non Moyfi, quæ olim in Sina data est.* Here the spiritual law of the ghospell is signified, which shall proceede out of Sion, not the law of Moyfes, which was of olde time geuen in Sina. But when shall this law be geuen to the gentiles?

B. 5.

The Prophet in the wordes immediatly following telleth vs, writing thus. *Prope est Iustus meus, egressus est saluator meus, & brachia mea populos iudicabunt, Me insula expectabunt, & brachium meum sustinebunt.* It is harde at hande that my Righteous cometh. My Sauour hath come forth,

forth, and the people shall be ordered with my Arme. The Ilandes (that is the gentils) shall looke for me, and longe after my Arme. This is the Arme of the which the blessed Virgin Mary conceived with the Sonne of God, reioysing therein, and geuing thanks to God the Father, - sayed: *Fecisti potentiam in brachio tuo*. Thou hast wrought a mighty power in thy Arme, thy deare Sonne, thy owne right hand.

Luc. 1.

But this Sauour that the gentiles shall so longe looke for, this law that shall be geuen to the gentiles, shall it be geuen them for a season, and then taken away againe, as it was from the Iewes for their infidelitie? Let vs see what comfort the Prophet geueth vs in the wordes immediatly folowing. He saith. *Leuate in cælum oculos vestros, & videte sub terra deorsum, quia calisicut fumus liquescent, & terra sicut vestimentum atteretur, & habitatores eius sicut bec interibunt. Salus autem mea in sempiternum erit, & iustitia mea non deficiet. Audite me qui scitis iustum, populus meus, lex mea in corde eorum: nolite timere opprobria hominum, & blasphemias eorum ne metuat. Sicut enim vestimentum, sic comedet eos vermis, & sicut lanam sic denorabit eos tinea. Salus autem mea in sempiternum erit, & iustitia mea in generationes generationum.* Lift vpp your eyes to heauen, and looke downe to the earth. For both the heauen shall vanish away like smoke, and the earth shall be worne out like a garment: and the inhabitants thereof shall perish in like maner. But the saluation which I will send, shall tary for euer: and the righteousnes which I will geue, shall not faile. Heare

B. 6.



ye me, you that know my Righteous (the Messias) you my people, you in whose hartes I haue planted my law: Feare not the reproaches of me, neither be moued with their blasphemies. For they shall be worme-eaten as a garment, and moth-eaten as is wolfe. But my Saluation (that I will geue) shall remaine for euer: and my righteousness (which I haue promised to the gentiles) shall continew from generation to generation. Thus farre the Prophet. What can be more clerely, more effectuously, or more vehemently spoken, against the reproaches of miscreants, against the blasphemies of heretikes clippinge the Church of Christ, at their pleasure, what wordes can more sensibly expresse vnto vs a perpetuall continuance of Christ and his law with the gentiles, with the Church of Christians for euer, from generation to generation, from hande to hande, then the foresaid wordes of the Prophet do? Saieth not the Prophet, that the Heauens shall be consumed and the earth shall perish. soner then the Saluatiō wrought by the Messias, and the righteousness of his law, which in the Church is to be found, and out of the Church is neuer found, shall faile or decay? Doth not our Sauour in the ghospell say the like, *that heauen and earth shal passe, but his worde shall not passe*? And what other worde meaneth our Sauour there, then the holy worde of the ghospell, the true knowledge of Christ, the worde by which man liueth, not by onely bread?

Matt. 24.

Luc. 4.

The Prophet within few Chapters after repeateth this prophecy in more ample & plaine wordes,

wordes, where he saith, in the person of God to the gentils, at that time cast off from the knowledge and true worship of God, these wordes. *In momento indignationis abscondi faciem meam parumper à te, & in misericordia sempiterna misertus sum tui, dixit Redemptor tuus Dominus. Sicut in diebus Noe istud mihi est, cui iuravi ne inducerem aquas supra terram, sic iuravi ut non irascar tibi & non increpem te. Montes enim commouebuntur & colles contremiscent, misericordia autem mea non recedet à te, & fœdus pacis meae non mouebitur, dixit miserator tuus Dominus.* When I was angry, I hidde my face from thee for a litle season, but in euerlastinge goodnes I haue had pitie of thee, saith the Lord thy Redeemer. This is to me as it was in the time of Noe. As I swore vnto him that I would not drowne the world any more, so haue I sworne not to be angry with thee, or to reprove thee. For the hilles shall be moued, and the mountaines shall quake, but my mercy shall not departe from thee, and the couenant of my peace shall not fall from thee, saith thy mercifull Lord. In these words the Prophet most vehemently expresseth the continuance of Christ and his peace, which is his law and testament, with the gentiles, which for a time lacked the law and knowledge of God, for euer, without breach or decay.

The same also he prosequuteth after in manie wordes, euen to the ende of the Chapter where he saith. *Hæc est hæreditas seruorum Domini, & iustitia eorum apud me, dicit Dominus.* This is the inheritaunce of those which serue God, and this is the righteousnes, law and equitie



Genes. 9.

Ephes. 2.

that they shall haue of me. In all which wordes, the similitude which God vseth of Noe and the floudd, in bindinge and assuring his mercy & the couenāt of his law in the church is especially to be noted. For euen as in the time of Noe the worlde was for sinne generally drowned, except that smale cōpany, which God of his mercy reserued in the arcke: so was all the world of all nations vnder the sonne blinded in ignorance of the true God, except the small plot of Iury & the people thereof. But as God promised to Noe the fludde being ended, that he wold neuer more drowne the world generally, and gaue withall a signe and token of that couenaunt and promise, the rainbowe in the element: so now by the Prophet God promiseth, that the blindnes of the whole world being once taken away, and the hartes of all nations opened to know God, by the coming of the Messias, and preaching of his holy worde, that after that, such vniuersall blindnesse and ignorance shall neuer more possesse the whole world, that God will neuer more vtterly cast off the gentiles, that the couenaunt of his peace, which is the new law of the Messias, *qui factus est pax nostra, qui fecit vtraque vnum*, which was made our peace betweene God and vs, which made both the beleeuing Iewes and the faithfull gentiles all one, that the testament of this peace, I say, should not be remoued, broken, or decaied: no though Mountaines fall downe, though hilles do quake, though heauen and earth it selfe should perish. And the signe hereof, is the Messias our blessed Sauour, of whom it is

written

First planted among vs Englishmen. &c. 57 The 1. part  
 written in the next Chapter folowing, *Eterit*  
*Dominus nominatus in signum aeternum, quod non au-* E/4. 35.  
*feretur.* And the Lord shall be called to be an  
 euerlastinge signe or token, that shall not be  
 taken away. To say therefore that the whole  
 worlde hath bene blinded many a hundred  
 yeare, as the Apologie of England expressely T. word.  
 saieth, is to say, that Noes fludde shall gene- the inde:  
 rally ouerwhelme the world againe, is to de-  
 nie our Sauour to be geuen, *in signum aeternum*,  
 for an euerlasting signe and warraunt, as the  
 Prophet saith he is: is flatly to gainsay the  
 moste cleere and lightsome sayinges of the  
 Psalmes and Prophetes, as you haue partly  
 heard, and shall yet heare more.

But first vpon this place let vs heare what  
 S. Hierom saieth, that yee may not thinke I  
 force these textes to the Church, against the  
 meaning of the holy Ghost, though truly the  
 wordes are so cleere, that to any well meaning  
 man or indifferent reader, they can sound no  
 other thing. Saint Hierom vpon the wordes  
 of the Prophet, touchinge the similitude of  
 Noe and so forth, saith thus. *Vt credat Sancto-* In commē-  
*rum congregatio misericordiam Domini sempiternam,* tar. Ab. 15.  
*& ideo ad punctum & breue eos esse desertos, vt in a-*  
*micitiam Dei aeternam foedere iungeretur, ponit exem-*  
*pla maiorum, dicens. Quomodo vniuerso orbe peccante*  
*postquam corripit omnis terra viam Domini, inductum*  
*est diluuium, & cum auctoribus cunctis peccatorum,*  
*cuncta peccata deleta sunt, & in vno homine Noe hu-*  
*manum seruatum est genus, cui iuraui nequaquam*  
*terris inducendum esse diluuium, & sponsio mea huc*  
*vsque seruata est, nec vnquam irrita fiet: sic iuro Ec-*  
*clesiastica, quam mihi redemi sanguine meo nequaquam*  
 me



me iratum fore his, quorum misertus sum, nec meam clementiam vlla increpationis duritia commutandam. Facilius enim montes & colles mouebuntur, quam mea sententia commutabitur. That the congregation of the faithfull may beleue, the mercy of our Lord to be euerlasting, and that therefore they were for a season caste off, because they should be made frendes againe to God by an euerlasting couenant or testament, the Prophet putteth before vs the examples of our forefathers, saying. Euen as when all the world fell to sinne, and all the earth straied from the waies of our Lord, the fludde came, and all sinners with their sinnes were vtterly taken away, and mankinde was preferued in one man Noe, to whom I sware, the worlde should neuer more be drowned, and my promise hath hitherto proued true, and shall neuer be broken: right so I do sweare vnto my church, which I haue redeemed with my owne blood, that such as I haue now had mercy vpon (the nations called to the faith) I wil not be angry with hereafter, neither shall my clemency turne to displeasure. And what mercy S. Hierom here meaneth, God to haue promised, he expresseth in few wordes after, saying. *Hec est autem inquit misericordia mea, vt fœdus pacis quo mihi reconciliatus est mundus, non merito eorum quibus datum est, sed mea clementia conseruetur.* And this is my mercy, saith the Prophet, that the league or couenant of my peace, by the which I haue reconciled the world, should be preferued, not for the desertes of them to whom it was geuen, but through my clemencie and goodnes. If then this league or couenant

nant God hath sworne to preferue to his church, redeemed with his precious bloud, how hath it bene lost so many hundred yeares? How hath the church lacked it so longe? How hath it bene blinded in deadly ignorance, damnable superstitions, and horrible idolatry, all which protestants do charge the vniuersall church withall? If I should thus longe tarry vpon all and euery places of the Prophets, making my aduantage thereof to the vttermost, discoursing & reasoning therevpon at large, I should neuer haue ended. I will therefore more brefely note hereafter the places of the Prophets being so clere and euident of themselves, without any farder staying vpon them.

In the next chapter, the Prophet Esay to the great comfort of vs Christians, coming of the vnbeleuing gentiles, repeateth yet againe the continuance of this league amonge vs, that God by Christ, made with vs: And telleth vs in most vehement, ample, and euident wordes, that it shall dure for euer, that we neede not dispaire its continuance, that he will not leaue vs as he did the Iewes, the church, as he did the Synagogue. And why? Because he is alwayes with vs, his grace, his holy spirit alwaies directeth vs. *Audite & uiuet anima uestra, & feriam vobiscum pactum sempiternum, misericordias Dauid fideles.* Harken, saith the Prophet, and your soules shall liue, and I will strike an euerlasting league with you, the mercies which I haue promised to Dauid. What those mercies are yee haue before heard out of the Prophet Dauid him selfe. Where

Esa. 55.

Psal. 32.

he



he promiseth to remaine with Christian people for euer, as we haue in the former Chapter proued at large. What the league is which God striketh with his people, whether it be with his chosé vessels in the world to come onlie, & not also with the visible church of such as professe his holy name, consisting of good and badde in this world, the Prophet himselve in few Chapters after in these wordes declar-eth: saying. *Quum veneris Sion Redemptor. &c.*

*Isa. 59.*

*Hoc est fœdus meum cum eis dicit Dominus, spiritus meus qui est in te, & verba mea quæ posui in ore tuo, non recedent de ore tuo, & de ore seminis tui, & de ore seminis seminis tui, dicit Dominus, A modo & vsque in sempiternũ.* Whē the Redeemer of Siō cometh,

&c. This is the league which I will strike with them saith the Lord. My Spirit which is in thee, and my wordes which I will put in thee, shall not departe from thy mouth, nor from the mouth of thy posteritie, nor of the posteritie of thy posteritie, from this time forward for euermore. This is the league, Christian Readers, which God the redeemer of Sion, the Sauour of the world Iesus Christ, hath striken and made with his people, with the church and congregation of the faithful, that his holy Spirit abide in vs, the spirit of truth, which in the gospell he promised to sende vs to tary with vs for euer, which we beleeue he sent to his Apostles on Whitsonday the tenth day after his glorious Ascension, that this holy Spirit shall not departe from the mouth of the church, and the continuall succession or posteritie thereof, for euer.

*Iean. 14.*

*The doctrine of Calvin touching the Church, is examined to the touchestone of the holy scriptures alleged. Wherein also is treated and disputed by what markes the Church may be knowne.*

## THE V. CHAPTER.

**H**ere I will aduertise the Readers, before I passe to other allegations out of the Prophets, of the bricke and variable doctrine of Iohn Calvin in his Institutions (a booke thought worthy of our gracious superintendentes, to be read of such as haue charge of soules) touching the church. Calvin in the fourth booke of his institutiōs, the first Chapter, as it is translated in to our mother toung, speaketh so much good of the church and the authoritie thereof, that I could wish all protestants were of his minde touching that point. I meane in that he so commendeth the vnitie of the church, the authoritie that she ought to haue, how she ought to be loued & rendered also, not forsaken, reproached or diuided for the euill life of a number in the Church, all which thinges he treateth largely, learned, & truly. Also in that he acknowledgeth a visible church in this worlde, the which he calleth with S. Ciprian, our Mother, the communion whereof he confesseth we are commaunded to keepe, at whose handes we must receaue the spirituall foode of our soule, and harken to the doctrine of men in the Church: which he proueth very wel out of



Cap. 59.

of S. Paule, Ephes. 4. and out of the very last place of the Prophet Esay by vs alleaged. In the which also he acknowledgeth to be many hypocrites, ambitious, couetous, eniuous persons. For all this he speaketh as truth & learning taught him.

But Caluin euer like himselfe, when he telleth some truth, he stuffereth in a great deale of vnt ruth withall, and so sauceth the sweete and true doctrine, with the cancred venom of heresy, that he poisonneth pleasauntly, and killeth craftely. For first when he cometh to describe this visible Church, and to geue vs the markes thereof, wherby it may be known from all bragging congregations of heretikes, then Lo he sheweth, what he is, and to what ende he spake before so gloriously thereof. Forsooth because he would haue not only the Papistes, but the Lutherans, the Anabaptistes (whom he nameth there expressely) and all other diuided sectes of protestants, to ioyne to his Sacramentary congregation, to submit themselues thereunto, to make Geneva their Mother, to beare with the lewed Apostates and wicked liuers of that secte, to communicate with it, to yelde, follow, and obey it. For what markes, trow yee, geueth he to know the Church by? Forsooth he geueth such as in deede in the true Church do neuer lacke, but yet are not the triall of the Church, but the Church is rather the triall of them. He geueth such, as euery heretike yet did challenge to haue, no lesse then the only true Catholike Church, He saith: *Wherefoener we see the worde of God to be purely preached and heard, and the Sa-*

*In the in-*  
*stitutions*

*STAMENTS*

First planted among vs Englishmen. &c. 63 The 1. part  
cramentes to be ministred according to the institution he 4.  
of Christ, there it is in no wise to be doubted that there booke, the  
is some Church. first chap.  
8.

These then are the two markes of the visible Church which Caluin maketh 1. the true preaching of the world, and 2. the due administration of the Sacraments. And what Religio is there that professeth not to haue both these markes? The marke ought to be so euident, that it neuer may be pretended to the contrary, but alwayes may concurre with the thinge whereof it is the marke, yea and be a thing more cleare, then is that which it betokeneth or marketh. For if by the marke, we will trie the thinge, if by the true preaching of Gods worde, we will trie the Church, then the euidence of true preachinge must be more cleare, then is the Church it selfe. Now the Church is more euident, then is the true preaching of Gods worde, it is more clere, more open, more easy to be tried. How proue I that? Diuers waies. First as Caluin confesseth, we must not only reade the worde of God our selues diligently, but we must also learne of the Church the true meaning therof. And this is a moste true, a moste necessary, and a moste confessed doctrine. This Caluin proueth by S. Paule ad Ephes. 4. and out of the last place of Esay of vs alleaged. Then I say, the Church must of necessity be more clere, more euident, more easy to be found of me that am ignorat, then the true preaching of the word. Els to what purpose hath God commaunded me, as you confesse well and truly, to learne of the Church the true doctrine, vnlesse I may all-  
waies

Lib. 4.  
Instit. c. 1.  
part. 3.



waies know the Church of whom I may learne it, vnlesse the Church be better knowen then the true preaching of Gods worde? Otherwise, if the true preaching be a marke of the Church, then I must learne of the preacher, which is the true Church, not of the Church, which is the true preacher.

Againe the Church hath certaine other markes which can neuer fall vpon heretikes in any colour or pretence, as the true preaching of Gods worde, euery heretike pretendeth, and therefore are more cleare then the true preaching of Gods word. Two such markes I will note. First the Church is described to be vniuersall to be a communion of all nations. The scriptures seruinge to that argument S. Augusting hath against the Donatistes heaped and repeted in many places. And the Prophets especially are full thereof. This vniuersalitie, this communitie of all nations can neuer be pretended of heretikes, which neuer are to be found in all nations. No heresy can be vniuersall: heretikes can neuer possesse the whole world. Only the Church is Catholike, is vniuersall, is dispersed through all places where Christ is knowen. Such a church the holy Scriptures describe vnto vs, in Genesis, where it is promised to Abraham, *that in his seede (which is Christ) all nations should be blessed.* In the Psalmes, where it is saied to Christ of God the Father. *Aske of me, and I will geue thee nations for thy inheritance, and the vitermost partes of the earth for thy possession.* In the Prophets, where Esay calleth Christ, *the light of the nations, and the saluation which shall stretch*

*Et unitate  
eccles. c. 6.*

*& sequen-  
tibus.*

*Psal. 2.*

*Esa. 49.*

*44. and 60.*

*Genes. 22.*

*Galat. 3.*

*Psal. 2.*

*Esa. 49.*

First planted among vs Englishmen. &c. 65 The 1 part  
stretch to the endes of the World, where he crieth;  
beholde these come a farre off, they from the North  
and the sea, other from the lande of the Persians. And  
again. The Lord shall open and lifte vp his holy <sup>Esa. 52</sup>  
Arme in the sight of all nations, and all the nations  
of the World shall see the saluation that cometh from  
God. In the ghospell where we reade that, all <sup>Luc. 24</sup>  
Which was spoken of Christ in Moyse, in the Psal-  
mes, and in the Prophets, ought to be fulfilled in Christ.  
Yea where Christ saith expressely, that repen-  
tance and forgiveness of sinnes, should be preached  
in his name through out all nations, beginning at Hieru-  
salem. In the Actes of the Apostles, where we  
reade Christ to haue saied at the point of his  
Ascension, geuing commission to his blessed  
Apostles to plant his Church on the earth,  
which he now had with his moste precious  
bloud redeemed, & telling them what church  
that should be. Iee shall be witnesses to me in  
Hierusalem in all Iury, in Samaria, and thorough <sup>Act. 1</sup>  
out the whole earth. Such a Church the Scrip-  
tures euery where describe vnto vs. Such a  
church heretikes yet neuer had, nor can ne-  
uer possibly haue, because no schisme, no he-  
resy is vniuersall. And therefore the Apostles  
taught all true beleeuers, euen in their Creede  
and first lesson, this marke and vndoubted  
token of the church, that is Catholike, to wit  
vniuersall. Where so euer we finde an vniuer-  
fall beleefe, an vniuersall consent in any do-  
ctrine of Christian men, that beleue, those  
Christian men, haue the true preachinge of  
Gods worde, and his true Sacramentes, with-  
out all doubt and controuersy.

This vniuersalitie of places and times, can

E

not



not be possibly pretended, in such as haue it not. It is a matter euident in the eye. It is a visible marke and token that God of his mercie hath geuen to Christian men, that we may not be deceiued or abused of such as will say, here is Christ, there is Christ, here is the gospell, there is the gospell. Nor here nor there onely, but euery where is Christ, and the true ghospell. Heresies be here and there. One heresy in this countrie, and in that age. An other heresy in that countrie, and in this age. But no heresy in all countries, and in all ages. S. Augustin hath hereof an euident and notable saying which I can not here omit. If, saith he, holy scriptures hath described or appointed the Church only in Afrike, or in a few of the Rupitanes or Montenses at Rome, or in the house and patrimonie of one Spanish Woman, What so euer is or may farther be brought forth in other euidences, then only the Donatistes should haue the Church amonge them. If holie scripture do determine the Church in a few Moores of the Prouince of Casarea, then we should passe to the Rogatistes for the Church. If in a few of Tripoly, and Bizace, then the Maximiniana should haue the church only. If in the East partes onely Scripture hath placed the Church, then we must seeke it among the Arrians, the Macedonians, the Eunomians, or some such other. But if the Church of Christ be appointed to be throughout all nations, by the beauenly and most cleare testimonies of holy Scripture, What so euer they bring, or from whence so euer they alleage any thing, which say, behold here is Christ, behold there is Christ, let vs rather barken to the voice of our shepheard, if we be his sheepe, saying vnto vs, Nolite credere, belecue them not. For in deede euery one of those heresies are

Lib. de vni-  
tate Eccle-  
siae c. 2.  
Rogatistes  
and Maxi-  
minianists  
were 2. se-  
ctes of the  
Donatistes  
as the Lu-  
therans,  
Zuinglians  
and Ana-  
baptistes  
are bran-  
ches of  
the Prote-  
stants.

not to be found in many nations where the church is, but the church which is euery where, is also where-soeuer they be. Thus saith S. Augustin.

And euen thus much we say for the triall of the church against Calvin. Scriptures hath described vnto vs an vniuersall church. That vniuersall church I finde in no secte of protestants that is: I find it only in papistry which is euery where. Therefore I conclude, that amonge the papistes is the church. For otherwise if Scripture taught me a church of some certaine place, for example, of Geneua, of England, & of some part of Suitcerland, then in that part only were the church: then the Sacramentaries only were true ghospellers. Then Father Luther for all the praise the English Apologie geueth him (callinge him a most excellent man & geuen of God to lighten the worlde) is an outcast and none of the church. If Scripture telleth vs it is at Wittenberg, at Lipsia, or at Magdeburge, then the Ciuill Lutherans haue the church only: Calvin, Illyricus, Osiander, and all their adherents, are put beside the stoole. If scripture doth determine it in the vpper Saxony, at Lubbeck, and Hamburg, then the Zelous Lutherans haue it only, and those ciuill felowes, that haue forsaken Luther in so many pointes, are vtterly destituted of the church &c. If in Prussia, then Osiander and his fellowes: If in Silesia, then the Zuenckfeldians: if in Morauia, then the Anabaptistes only haue the church, and none els. But if holy Scripture (as we haue heard out of Genesis, the Psalmes, the Prophets and the ghospell) do des-

*ubi supra*



cribe vnto vs a church that shal passe through many nations, that shall be euery where and in all countries, then what so euer they bringe that make vs particular and priuate churches, what so euer other markes they inuēt, as Caluin here doth, of the true preaching of Gods worde, and so forth, what so euer they alleage or pretend otherwise, we ought to harken to the voyce of our shepheard, saying vnto vs, *Nolite credere*. Beleeue them nor. Then accordinge to holie Scripture I will and must beleeue the church, which I see to be in many places where protestants are not, and yet in all such places where protestants are. This is a most cleere and euident marke, that no heretike can pretend: *Communicare omnibus gentibus*. To be ioyned in communion with all nations. That is, with all Christened countries. Let now the indifferent reader iudge, whether Caluin hath deuised better markes for his priuat gospel, then holy scripture, and learned S. Augustin our of scripture, hath taught vs for the true Catholique church of Christ.

An other cleere and vndoubted marke of the church, most euident in scriptures, and such a one as can not possibly be found among heretikes, is the point which I now handle, the continuance thereof. No heresy, no false doctrine is continuall and for euer remaining without interruption amonge Christian men, as we shall proue hereafter in a speciall chapter. Only the Church of Christ hath its continuance. This continuance I haue already, and shal yet more proue out of holy scriptures,

tures. This continuance only papistry hath had euer since the coming of Christ. The same Religion, faith, and doctrine hath alwaies bene, which Catholikes haue now, whom protestantes doe call papistes. The church hath continued sound and vncorrupted in doctrine, not only three hundred yeares after Christ, as Melanchthon thought, or five hundred yeares, as Luther preached and Calvin sometimes confessed, or six hundred yeares as the prescription of Master Iuelles challenge limiteth, or at last a thousand yeares as Fox in his Actes determineth, but euen this fiftene hundred yeares and vppward, and so shall continue to the worldes ende. The church I say so continueth, and that multitude of Christian men, which so continueth, is the true church. Papistry hath so continued: ergo it is the true church. No say protestants: it hath continued only these later hundred yeares, as some say but five hundred, some nine hundred, some a thousand, some 1200. Hath it then continued but five hundred? yea but one hundred yeares? Then truly that was all that time the only true Christianitie, no other Church in Christendome appearing all that time, as the church must appeare, must be a visible and a known company, as we shal hereafter proue, and as Calvin him selfe confesseth.

Now if Papistry hath bene but a certaine time by the protestants owne confession, the only known church of Christians, and therefore by reason and truth, the only true church of Christians, seing that also the true church of Christ, is but one, hath but one faith, but



one true preaching of Gods worde, but one true administration of the Sacraments, then the same faith, the same administration of the Sacraments, which the only true church of Christ had these later certaine hundred yeares by all mens confession, the very same and none other, the former and first hundred yeares had. And contrary wise looke what the first and former hundred yeares had, the very selfe same and no other touching faith and doctrine, these later hundred yeares had. And why? Forsooth because the church continueth for ever in a sound, true, and vpright faith, as we haue proued. Wee Catholikes say, that the faith, doctrine, and worde of God, which we do beleue, folow and preach, hath continued euer since Christ came. The protestants deny it. And yet in denying it they are forced of very necessitie, and by clere euidence of the truth, to graunt vs a certaine of hundred yeares, some more, some lesse, as euery secte thinketh good.

Now to come to a point with them, I will not for this time reason for the former hundred yeares. It hath bene done sufficiently of other learned writers of this age, and of our countrie. And I trust in this treatise to shew abundantly, that in many pointes of papistry (as farr as the history of our primitive church described by S. Bede shall geue me occasion) we agree also with the first fve & six hundred yeares. But as I saied, for this present, I will let that triall passe, and following the counsell of S. Augustin. *Nolo in hac ingeniorum contentiones in ea causa, quam populus tenet, nostram*

*disputationem committere.* In a matter which toucheth the whole people, and vnlearned sorte, I wil not enter that way of disputation, which may be canuassed by wit, to and fro, which in contention and strife may alwaies be had. I will take the confession of the aduersary, and proue thereby my purpose. The church hath continued a certaine hundred yeares in that faith and doctrine only which papistes doe teach: But in those very hundred yeares, the church neither could lacke, neither could haue a wronge faith, or be seduced with damnable doctrine. Therefore papistes had all that time the true church. And therefore their faith, their doctrine is true, sound, and vp-right. Now faith being one, and the doctrine of the church being vniforme, not contrary to it selfe, it must needes be in the former hundred yeares also, that the same faith, the same doctrine hath bene beleueed, taught, and followed, and none other, that is in any point contrary to it. Thus lo by the markes of vniuersalitie, and of continuance, we haue found the true church. These markes we haue learned in holy scripture so abundantly & so clearly, especially for the continuance, that before I haue out of holy scripture sayed al that I intend to say for that point, I feare I shall be tedious and irkesome to the studious Reader, hearing one thing so ofte times proued. Yet because the argument of continuance is so stoutely reiected of all protestants, & hath not, that I do know, bene handled of any Catholique of our time in this sort, I haue thought good to proue it abundantly and at



large, and like the good husband man, to cast plentifull seede, in hope that some will take, though all do not.

Let vs returne to Calvin, and see what he saith farder of the church. Of his markes we haue saied already somewhat, and I trust sufficiently. Yet if all that suffise not, the Christian Reader may vnderstand, that this opinion and doctrine of Calvin, is euen the verie same which the Donatistes had, & which truly it may well seeme that Calvin hath learned of the Donatistes. For in the next Chapter he alleageth certaine wordes and broken sentences out of that very epistle of S. Augustin, where this opinion of the Donatistes is contained. S. Augustin in his epistle *ad Vincen-*

Epist. 48.  
ad Vincen-  
tium.

*ex totius orbis communione, sed ex observatione preceptorum omnium diuinorum, atque omnium Sacramentorum*, not because it did communicate with the whole worlde, but because it obserued all Gods commaundements, and all his Sacraments. To which S. Augustin replieth, that: *Were it so, that it were therefore called Catholike, because the church holdeth that veritie wholie and thouroughly, whereof euery heresy holdeth a part or piece only, yet that not of the terme Catholike, but out of expresse scripture he proueth, that to be the Church which communiceth with all nations.* If therefore Calvin haue learned these markes of the heretike, let such belecue him therein, as had rather follow the iudgement of olde heretikes,

retikes, then of auncient Fathers, or rather of most autentique scriptures, describing vnto vs a Catholike, that is an vniuersal church, which communiceth with all nations.

But as touching the continuance of the Church, what saith Calvin in this doctrine of his Institutiōs? After these markes appointed to the church he saith: *By the diuels craft it is brought about, that in certaine ages past, the pure preaching of the word hath vanished away.* And in the next Chapter following he saith, that vnder papistry the Sacraments also haue bene corrupted. By this it appeareth by his verdit, that the church hath erred, or rather lacked these certaine ages past, seeing the vndoubted markes which Calvin putteth, haue lacked. Vnlesse he or any other can shew that the word hath bene preached, and the Sacraments ministred in these later ages past, euen as they are now amonge protestants. Which it seemeth that Calvin could shew, or els it shall clearly appeare that he is contrary to himselfe. For in the first chapter of this fourth booke he telleth vs an other tale, and saith thus, disputing of the visible church and earnestly perswading men to obey the same. *And although oftentimes there be but rare tokens of such sanctification amonge men* (he meaneth that sanctificatiō where by the church is called *sancta*, holy) *Yet we must determine that there hath bene no time sence the creation of the world, wherein the Lord hath not had his church, and that there shall also be no time to the very ende of the world, wherein he shall not haue it.* And this he proueth out of the Psalmes of the Prophets. What then traw we?

If

Lib. 4.  
chap. 1. 11.



If papistry hath lacked both the markes of the church, and yet the church hath neuer failed, no not in these later ages neither, what Church hath Christ had in these later ages? The very same which protestantes pretend now to haue? Hath that preachinge of the word, that administration of the Sacraments, which protestantes vse now, bene alwaies in the Church of Christ? Euen in these later hundred yeares also? Then I trust Calvin could proue that vnto vs, and though he be gone, yet I doubt not but some of his scholers yet liuing abundantly in our countrie, can proue it also. Let them then for Gods loue proue it, that we may see in deede the Scriptures fulfilled, that we may see the church hath neuer failed, that we may see their master Iohn Calvin hath saied truth, and not contraried himselfe, saying first that the papistes lacked both the markes of the church, and yet saying that the Church hath alwaies continued.

But if they will so doe, then first let the Apologie recante, calling this time since Luther, the first appearing of the ghospell, saying expressely that Luther & Zuinglius came first to the knowledge of the truth: and last of all, charginge the Pope to haue blinded the whole worlde this many a hundred yeare, all which they say in expresse termes, as we haue recited. Let the Harbourough also be reuoked, which saierh that Luther begott truth. Let M. Fox call in the hougry dunghill of his Actes and monuments, wherein he taketh vpon him to describe vs the corrupted state of the church, these later five hundred yeares.

**Last**

Last of all, let M. Nowell recant who saith  
 in his Reproufe, *that our Sauiour in the time by*  
*his wisedome appointed hath disclosed, that by vs the*  
*law of God hath bene obscured, hidden and forbidden.*  
 And that this he hath done, *by the light of his*  
*holy worde, againe springing and shining vnto them*  
*sitting in palpable darkenesse &c.* If all this hath  
 now bene disclosed, the before it was couered,  
 if now Christes holy word shineth and sprin-  
 geth againe, then before it was vtterly obscu-  
 red & mortified, then there lacked the church.  
 For the word is one of the markes which Cal-  
 uin putteth. Last of all, if they sate before in  
 palpable darkenesse, then they had no light  
 before, no truth before, no church before.  
 Let then all these recant, and then lett them  
 proue vnto vs, that their preachinge of the  
 worde, their administration of the Sacramen-  
 tes hath alwaies bene, and so the church hath  
 neuer failed. If they neither will recant their  
 former printed and preached doctrine, nei-  
 ther cā proue in dede their imagined church,  
 or shewe any likelihood of it these many hun-  
 dred yeares, then either they must say the  
 church hath erred and failed (cleane contrary  
 to holy Scripture, and to their owne master  
 Iohn Calvin) or they must acknowledge that  
 church, which only these many hundred yea-  
 res they know and see hath bene a church,  
 which is the Catholike Church of Christ, ter-  
 med by them Papistry.

As for Calvin what parte so euer they take,  
 he is sure to say with them. For he driuen by  
 the euidence of scripture confesseth, that God  
 hath alwaies a church, and yet because he will  
 be



be a protestant, he sayeth papistry lacketh both the markes of the church. As though there hath bene alwayes euen in these later ages any other church, then that they call papistry. Which if he could proue, you see how many in England would be found lyars, and should be driuen to recant. But perhaps they would be glad to recant, and not be ashamed to be found lyars, so that, that might be proued. Let then some scholer of Calvin proue it vnto vs, and see whether he can do it without monstrous lying, with any colour of truth at all. But in very deede that all men may see how Calvin was hampred in this question of the church, and how he could neuer wind himselfe out, at the ende he so talketh of papistry, that he graunteth some churches among them, though it were no church, some partes good, though the whole were naught. Which is as true and reasonable (when we talke of faith and doctrine) as if a man would say. This apple is all rotten, and yet there are some sound morsells in him. For thus he concludeth in his second Chapter. *Whereas therefore we will not simply graunt to the papistes the title of the Church, we do not therefore denie that there be Churches amonge them.* In the whole Chapter before he cōpareth papistes some time to the Israelites that fell to open idolatry in Bethel: sometime to the Iewes, which as he confesseth vsed such ceremonies as were instituted by God, and whom therefore the Prophets forsooke not, but resorted to their temple, their sacrifices and ceremonies. Yet when he considered againe, that if he shoulde graunt so  
much

Paragr. 11

much to papistes, as that they had the church amonge them, he should be forced also to obey them and communicate with them, then he denieth the assemblies of the Iewes persecuting the Prophetes, to haue bene the churches of God. To whom I aunswer though their assemblies were vnholý, wicked and no churches, in that they conspired to persecute the iust, yet their temple, their sacrifices, their ceremonies, their law and doctrine was good. Againe I say. Caluin craftely turneth away the disputation of the church, to their assemblies, the question of doctrine, to their life & behauiour. Therefore his comparison of the Church of Christ, with the Iewes, if it were good (as we shall hereafter proue it naught) yet it could proue nothing against the church of Catholikes, and it should condemne their departing from this church.

At the length he graunteth certaine prerogatiues, *certaine steppes of Christianitie, amonge papistes, after the dissipation of the church.* Those are his wordes. Againe he sayeth. *God hath preserved amonge papistes Baptisme: then with his prouidence he hath wrought that there should remaine other remnauntes, least the church should be vtterly destroyed.* But what these remnauntes are, the crafty foxe would not name. For in deede onlie baptisme he leaueth to papistes, and to the church of these many hundred yeares, for the true seruice and worshipping of God. But to make short will you see what Caluin maketh of the church, I say of the papistes, which hath bene only the Church of Christ these many hundred yeares? Thus he concludeth  
the



Dan. 9.

2. Thess. 2.

the Chapter and the whole disputation of this matter. Daniel and Paule foretolde that Antichrist should sit in the temple of God. With vs We accompt the Bishoppe of Rome the Capitaine and standard bearer of that abhominable kingedome. Whereas his seate is placed in the temple of God, thereby is meant that his kingedome shall be such, as can not abolish the name of Christ, nor of his church. Hereby therefore appeareth that we do not denie, but that enen vnder his tyranny remaine Churches, but such as he hath prophaned with vngodlinesse, full of sacrilege, such as he hath afflicted with outragious dominion, such as he hath corrupted and in maner killed with euill & damnable doctrines, as with poisoned drinckes such wherein Christ lyeth halfe buried, the gospell ouerwhelmed, godlinesse banished, and the worshipping of God in a maner abolished: such finally wherein all thinges are so troubled, that therein rather appeareth the face of Babilon, then the holy city of God. Thus farre Iohn Calvin. In which wordes you see for all the good he spake before of the church, for all that he confesseth it neuer fayleth, nor lacketh, yet now the church of papistes, which only he knew to be the church of many hundred yeares, and therefore was very lothe to pronounce directly it was no church, therefore would faine compare it to the Iewes & their temple, yet now at the ende he concludeth it beareth rather a face of Babylon, then of the citie of God.

Now then let holy Scripture teache vs, that not only a church continueth foreuer, which Calvin him selfe confesseth, but also that the same church hath euer the worde of God and all truth in it, which Calvin maketh the mar-

kes

kes of the church, beinge rather true consequences, and vndoubted frutes of the church, then markes geuen vs to trie the church by. Let vs but remember the last wordes of the Prophet Esay, by occasion where of I thought good to expresse the wicked and crafty doctrine of Calvin, and confute the same therewith. For in those wordes of the Prophet, God *Esai. 59.* not only promiseth an euerlastinge league with his church, but also *that his holy spirit shall remaine in the same, and that his worde which he shall teach the church, shall not departe from the mouth of the church, nor of the seede and posteritie thereof, from that time forward for euermore.* Now then whatsoeuer Calvin bable and charge these later ages, if the Prophet be true, succeedinge the former ages without interruption, hath had the Spirit of God remaining in it, hath had his holy worde alwaies taught and beleeued in it, and shall so haue to the worldes ende, Antichrist hath not borne the foueraigntie, but Christ our blessed Sauour hath gouerned it. Christ hath not lien halfe buried in it, but hath shined as a light to all nations, that in all times and in all ages the nations hath flocked to the knowledge and seruice of him, euen as in the time of papistry many nations haue done, as we shall hereafter in a speciall Chapter declare. The gospell hath not bene ouerwhelmed, but truly and sincerely preached to the conuersion, of the heathen, to the correction of heretikes from time to time, and to the directinge of the Christian Catholike people in all vertue and godlinesse. Caluin is a horrible blasphem  
mer,



mer, to charge the church with such matters. The blessed Prophets are the true messengers of Gods will vnto vs, to discharge the church of all such reproches, and to assure vs alwaies a church of God directed by him, gouerned by him in all truth and godlinesse. Let vs therefore for the farder comfort of our beleefe in Christ Iesus, and for the instruction of decciued persons, not wilfully bent against the truth, prosecute the other Prophets, and set them against protestants, for the continuaunce of Christes church in all truth of doctrine, vprightnes of beleefe, and sincere preaching of Gods holy word.

*Other prophecies alleaged and discussed, for the continuance of Christes Church in a sound and vpright faith.*

## THE VI. CHAPTER.

*Dani. 6.*

**D**aniel describing the eternall kingdome of Christ here on earth (for in heauen from the beginning of the worlde and before the beginning he raigne) saith of God the Father these wordes: *Dedit ei potestatem & honorem & regnum, & omnes populi & tribus & linguae ipsi seruiunt. Potestas eius potestas aeterna quae non auferetur, & regnum eius quod non corrumpetur.* He hath geuen him (to Christ) power, honour, and raigne, and all nations, tribes, and toun- ges shall serue him. His power is an euerlasting power which shall not be taken away, and his kingdome, shall not be corrupted. If we be Christian men, let vs acknowledge  
the

the euerlasting power of Christ. Let vs not say that his power hath bene lost these nine hundred yeares, that Antichrist hath preuailed, as Caluin saith, that the faith and true preaching of Gods worde hath bene corrupted. The Prophet saith not only that his power shall continue, but also that his kingdome shall not be corrupted. Now where is the power of Christ on earth, where is properly his raigne and kingdome, but amonge the faithfull, and such as beleue in his holy name, walke in his commaundements, and keepe his blessed will? We know the Sonne of God hath power ouer infidels of the earth, ouer the diuels in hell. And such power he had before his Incarnation. But Daniel speaketh here of Christ incarnate, of the Messias then to come, of the Sonne of man. For so in the wordes next before he saith. *Behold in the cloudes of the element there came as it were the Sonne of man, and he approched to the olde aged, and in his sight they presented him.* If then Christes power as he is the Sonne of man, the worker of our redemption, and head of his church, hath an euerlasting power, and a kingdome that shall not be corrupted, how dare protestants say, that his power hath failed so many hundred yeares, the faith hath bene corrupted, Antichrist hath ruled in Christ vicars place? It is a meete saying for infidels, not for Christians: for Turkes and Iewes, not for the professors of the ghospell: for wicked Georg Dauid, not for preachers of Gods word.

Yet that we may see that Prophets all with one mouth repete vnto vs a continuance of



Cap. 37.

the church, a perpetuities of his people, an everlasting succession of his faithful, let vs see what the other say. Ezechiel singeth vs the same song that Esay and Daniel hath done, and that in most clere, and manifest wordes, saying. *Percutiam cum illis fœdus pacis, pactum sempiternum erit cum eis, & fundabo eos & multiplicabo & dabo sanctificationem meam in medio eorum in perpetuum. Et erit tabernaculum meum in eis, & ero eis Deus, & ipsi erunt mihi populus. Et scient gentes, quia ego Dominus sanctificator Israel, quum fuerit sanctificatio mea in medio eorum in perpetuum.* I will strike a league of peace with them, the bargain shall be everlasting vnto them, and I will plant them and multiply them, & geue my sanctification amonge them for ever, and I will dwell in them, and will be their God, and they shall be my people, and the nations shall know that I am the Lord, the sanctifier of Israel, when my sanctification shall be among them for ever. What can be more clerely saied for the perpetuities of Christes church then these wordes are? What wordes can more certainly & assuredly warrāt vnto the Church of Christ, a cōtinuall succession of right faith, then this prophecy doth? If the sanctification be for ever amonge vs, his faithful and true beleeuing people, how cā we be trained vp for a number of ages in all vngodlinesse, and that as Calvin saieth, full of sacrilege vnder Antichrist himselfe? We shall in the next Chapter folowing by the wordes of our Sauour in the ghospel, prosecute this place of Ezechiel more perspicuously and largely.

Now let vs passe to the sayings and euident

dent testimonies of other Prophets, for the continuance of Christes church in a right faith. The Prophet Esay speaking in the person of Christ to his church, saith. *In manibus meis descripsi te. Muri tui coram oculis meis semper.* Cap. 49. In my handes I haue graued thee. Thy walles are before mine eyes continually. What is more present to man then his owne hands? Our tendre Sauour graued vs in his blessed handes, when he suffred them to be boared and nailed to the holy Crosse for our sinnes. The print of his Church, Christ beareth in his handes. How can he forget it? And if he remember it, how doth he not alwaies so instruct it and gouerne it, that it may attaine to saluation? The remembraunce of God in holie scripture spoken of his people, is alwaies a token of loue and fauour to the party remembered, as the remembrance of iniquitie is the execution of his iust indignation. Therefore to the wicked that repenteth, God saith: *I will not remember his iniquities.* To the iust man Ezech. 18. falling without repentance, it is saied. *All his righteousnesse which he had fulfilled, shall not be remembered.* Meaning that as the others iniquitie shall haue mercy and fauour, so this mans righteousnesse shall haue none. And in the Psalmes as oft as we crie, *remember vs o Lord,* what other thing craue we then mercy, protection and grace? If then Christ remembreth alwaies his church, no doubt but he hath mercy alwaies on it, he defendeth it alwaies, he geueth it his grace. How then could it so many hundred yeares haue lacked Gods mercie, bene destitute of his protection, & voide



of his grace that they dyed all in their finnes, Antichrist ouerpressed it, and idolatry hath preuailed against it? *Thy Walles* (sayeth the Prophet) *are before mine eyes alwaies*. What are the Walles of Christes Church, but the faith, whereby it standeth? The foundation is Christ, his holy worde, his Apostles and their successours. The Walles is faith, the windowes Hope, by the which we looke out through faith for the saluation to come. The rooffe is Charitie, makinge vp perfect the church: How could these walles be broken, the faith be ouerthrowen, beinge alwaies in Gods holy presence, grace, and protection?

Which also an other Prophet expresseth, *Jeremi. 31.* saying. *In charitate perpetua dilexi te, ideo attraxi te miserans*. In continuall charitie I haue loued thee, therefore I haue drawn thee with pitié. How could God haue had this continual charitie toward his church, if he were not continually assisting thereunto, if he suffered it wholly and vniuersally so many hundred yeares to lacke the true faith to be traded in damnable doctrine, to be noosed in idolatry, & to be subiect to Antichrist? Thinke yee that preache to the people this blasphemous doctrine of so continual blindnesse in the church, that these prophecies ended in the Crosse? Thinke yee because there Christ printed the church in his handes, there he drew all vnto him with infinit mercie and pitié, that there his loue, grace, and protection ceased? Yet the Iewes themselues had a better opinion of Christes eternitie, then Protestants haue. For we reade in S. Iohn at what time Christ saied.

*Ego si exaltatus fuero à terra, omnia traham ad me-* Ioan. 12.

ipsum, I if I be lifted vp from the earth, I will draw vnto me (meaning the redemption of mankinde vpon the Croile) the Iewes standing by, and remembring the perpetuitie of the Messias expressed in the Prophets saied vnto Christ. *Non audiuimus ex lege, quia Christus manet in æternum, & quomodo tu dicis, oportet exaltari filium hominis* That is. We haue heard in the law, that Christ continueth for euer, & how do you say, that the sonne of man must be lifted vp from amonge men? To the which their question our Sauour so answered, that though he resolved it not (as standing well both together, and being both most true) yet he commendeth their confession touching the perpetuitie of the Messias, and sayed vnto them. *Adhuc modicum lumen in vobis est.* There remaineth yet a litle light in you. But protestants are now a dayes, so deepe in darcknes, so blinded in willfulnesse, so farre from the light of the gospell, that they see not the perpetuitie of the Messias expressed in the law, which the Iew seeth and acknowledgeth. For if they acknowledge the eternitie & perpetuitie of Christ as the Messias and Sauour of the worlde, as the head of his mysticall bodie the vniuersall church, how deny they the perpetuitie of his church, or what perpetuitie make they of a church without right faith, I meane such a faith, wherein a Christian man may be saued? For such faith protestants denie to haue bene these nine hundred yeares. Or if they denie not such a faith to haue bene, but that papistes might be saued in their faith,



why charge they them with idolatrie, with damnable doctrine, briefly with the lacke of all true and right Christianitie?

*Proofes out of the gospell, for the Continuance  
of Christes Church, in pure and vn-  
spotted doctrine.*

## THE VII. CHAPTER.

**T**O the entent the reader may nothinge doubt, but that the wordes of the Prophets are literally met of the church of Christ and of the continuance thereof, let vs consider the wordes of our Saniour in the gospell, and behold how the veritie confirmeth the prophecy, how the truth aunswereth to the shadow, and the warrant of the master, performeth the promise of the seruants. Let vs repeate againe the wordes of Ezechiel before alleaged, and consider them. Ezechiel saith.

Cap. 37.

*God will make an euerlasting bargain with his people.* Christ in his last most rendre and heauenlie oration made to his disciples, after the distributing of the most sacred mysteries in his last supper, promiseth he will geue them a comforter, which shall tary with his church for euer, and saith: *Ego rogabo patrem, & alium Paracletum dabit vobis, vt maneat vobiscum in eternum, Spiritum veritatis*, that is. I will aske my Father, and he shall geue you an other comforter, to tary with you for euer, the Spirit of truth. Ezechiel saith. *God will sanctifie his people for euer.* Christ likewise praieth to his Fa-

Ioan. 14.

Cap. 17.

*ther. Sanctifica eos in veritate. Sanctifie them in truth.*

truth. And that this sanctification should not only be bestowed vpon his disciples then present, he saith, in few wordes after. *Non pro eis rogo tantum, sed & pro eis qui credituri sunt per verbum eorum in me.* I aske not for them only, but also for those which by their worde and preaching, shall beleue in me. Last of all Ezechiel saith. *And the nations shall know that I the Lord, am the sanctifier of Israel.* Christ also saith in the wordes folowing in the place last alleaged, *ut credat mundus quia tu me misisti.* That the worlde may beleue, that thou hast sent me. Lowe see the prophecy, expounded by the veretie, the promise of the seruaunt, auouched by the master, the fore-sight of the law, confirmed by euidence of grace.

And in the wordes of our Sauour, I require the Reader diligently to marke, that this sanctification which Christ prayed for, and no doubt obtained (*exauditus enim est pro reuerentia sua*, for he was heard for his reuerentnes) and which the Prophet saith shall be among Gods people for euer, Christ praieth not only for his disciples then present, *sed & pro eis qui credituri sunt per verbum eorum in me*, but for them also, sayeth our Sauour, which by their word and preaching, shall beleue in me. For of these words I gather this necessary cōclusion, that the Church of Christ these nine hundred yeares, not only in England, but through out the whole worlde, beleuing in Christ by the preaching of the Apostles and their successors, haue bene sanctified of God, haue bene preserved in vnitie, haue had God dwelling amonge them, and that continually, without breache



breache or interruption . For all this we see partly prayed for of our Sauour, partly prophesied of Ezechiel, whose warrant and affirmation euery Christian mā ought to prefer as he redreth his owne saluatiō: not onely before all the wicked assertions of heretikes & protestants of what so euer secte or faction they be, but also before all authoritie, power, & perswasion of the worlde, the flesh, or the diuell. To the heathen, the Turke, or the lew, and the heretike, these promises of perpetuall sanctification, of vnitie, and of the assistance of the holy Ghost, reache not, but to the Church of Christ, to that vniuersall multitude dispersed through the whole world, acknowledging one Christ, and admitted by baptisme into the same, these promises are surely warranted, & vndoubtedly assured. For, for such a multitude Christ prayeth, when he praieth for such as shal beleeue in him through the preaching of the Apostles . The heretike is not of this multitude . The malignant church hath no parte in this promise, being diuided from the whole body, and so become a rotten part, or dead branche thereof. But the vniuersall and knowen multitude of Christians, remaining in vnitie of faith and doctrine (such as the church is) not only in the first five or six hundred yeares, but in the other nine hundred yeares, euen to this day also, yea and to the multitude yet to come euen to the ende of the worlde, this promise of Christ assuredly and vndoubtedly belongeth.

To these the sanctification of God the Father, hath bene obtained most certainly of our  
Media-

Mediatour Christ Iesus, praying for it in the  
ghospell, not only for his Apollles then pre-  
sent, but for all Christian men, that should  
afterwarde beleue in him. To this known  
Church Christ hath promised his presence e-  
uen to the worldes ende, saying as the Pro-  
phetes before foretould. *Ecce ego vobiscum sum* *Math. 28.*  
*omnibus diebus vsque ad consummationem seculi.* Be-

holde I am with you all daies, euen to the  
worldes ende. To this known church, the  
assaunce of the holy Ghost, *the Spirit of truth*  
faileth not *in eternum*, for euer, as you heard  
before. Lo the whole B. Trinitie continual-  
lie assisteth the church. What Christian hart  
can now quietly heare the blasphemous wor-  
des of protestant preachers, the wicked say-  
inges of the Apologie aboue alleaged, the  
detestable sentence of Iohn Calvin, all wic-  
kedly and hainously affirming against the ex-  
presse promise of our Saviour in the gospell,  
and clere predictions of the Psalmes and Pro-  
phets, that these many hundred yeares, the  
true faith, the Spirit of truth, the sanctifica-  
tion of God, all right beleefe, hath bene lost?  
That the wicked spirit of Antichrist, hath ru-  
led the church? that idolatry, and all vngod-  
lines hath preuailed? that superstitions and  
mesbare traditiōs, haue blotted out the light  
of the gospell, ouerturned the right vse of the  
Sacraments, and peruered the true faith of  
all Christendome?

What should I proceede farder to proue out  
of the gospell, the continuance of Christes  
church in a right & sound profession of Chri-  
stian faith? We see out of the gospell, that  
the



Matt. 16.

23.

Matth. 28.

the blessed Trinitie is promised wholly and for euer to assist the church. If the affirmation of the truth suffise not, beholde the contrary part denied expressely in the gospell. Our Sauour saith vnto Peter placing him to rule his church. *Tu es Petrus, & super, &c. Thou art Peter, and vpon this rocke I will builde my church. And hell gates shall not preuaile against her.* If hell gates shall not preuaile against the church, how hath idolatry, superstition, & Antichrist preuailed against it, which bereaue vtterly the church of all meanes of saluation, and leade it directly to hell gates, the entry of damnation? S. Paule calleth the church, *Columnam & firmamentum veritatis.* The piller and grounde of truth. How is it the piller of truth, if, as protestants say, it hath so many hundred yeares fallen flatt downe, and lost the truth? We heard our Sauour say, *I am with you all daies euen to the worldes end*, ment he this of his disciples only then present? Haue they continued vnto the worldes end? Left he the church after their life and departure hence? If not so, but in their person he spake to the whole church. I appeale to you, the new clergy of England, to you pretended Bishops & ministers, to you chalengers of Gods word, restorers of the gospell, refourmers of Christes Church, shall we beleue your wordes against the expresse wordes of the Psalmes, the Prophets, the Euangelists, & of our blessed Sauour him selfe? Is this the word of God yee preach, that we must beleue your wordes against the expresse wordes of Christ? Is this the light of the gospell you challenge, that against the  
gof-

gospell, you teach it to haue decayed, and vniuersally to haue bene corrupted? See for Gods loue and consider, whether your sayings repugne not directly to the sayings of the gospell and of our Sauour. Christ saith, *he will be with his church euen vnto the worldes end.*

You say no, these nine hundred yeares he hath bene absent, and now toward the ende he approacheth. Christ saith, *hell gates shall not preuaile against her.* You say yes. Idolatry, superstition, Antichrist him selfe hath preuailed, no lesse then true hell gates, and the very entry of damnation. Christ saith, *he will send the spirit of truth to remaine with his church for euer.* You say. No the Spirit of truth hath failed in the church these nine hundred yeares. Christ praied *that the faith of Peter should not faile,* and placed him head ouer his brethren, to the end, saith S. Hierom, *ut capite constituto, schismatis tolleretur occasio,* that the Head beinge made, occasion of schisme should be taken away: you say Antichrist hath the place of Peter, to maintaine your schisme and deuision. The Apostle calleth the church, *the ground and pillar of truth.* You say the church hath longe lacked the truth, may erre and be deceived.

Math. 28.

Math. 16.

Ioan. 14.

Luc. 12.

In Iovinianum.

1. Tim. 3.

What should I set forth by repeting of all the testimonies of Psalmes, and Prophets, aboue alleaged, how your doctrine directly repugneth them? You are wont in triall of controuersies to call for scripture only. It is meete in good sooth, that you stande to the condition, which you binde other vnto, that you performe your owne law, and abide the order which



which your selues prescribe. Goe to then. You  
 say the church hath erred these nine hundred  
 yeares. Reade vs this your saying in the books  
 of holy scripture, which admit nothing but  
 scripture, that by scripture you may conuince  
 vs. Read, I say, that idolatry, superstition  
 and Antichrist, should preuaile against the  
 church, as we do reade vnto you, *that bell ga-*  
*tes shall not preuaile against it.* Reade, that An-  
 tichrist should sit in the chaire of Peter, as  
 we reade vnto you that, *the faith of Peter should*  
*not faile.* Reade vnto vs, that idolatry, super-  
 stition and vntruth, hath preuailed in the  
 church, as we reade vnto you, *that the Spirit of*  
*truth shall remaine with it for euer.* Reade vnto  
 vs the breache, interruption and failinge of  
 the Church of Christ, so many hundred yea-  
 res, as we reade vnto you out of the Psalmes  
 and Prophets, that it should continew for e-  
 uer, be sanctified for euer, haue the grace and  
 protection of God for euer. Reade vnto vs,  
 that now in the end of the worlde the gospell  
 should be restored, after the losse of so many  
 hundred yeares, and that by a rennagat frier,  
 as we reade vnto you, that Christ will *tary with*  
*his church continually euen to the ende of the worlde.*  
 Reade vnto vs that the church should erre &  
 fall flat downe, as we reade vnto you, that it  
 is *the ground and piller of truth.* These thinges I  
 say, reade vnto vs out of holy scripture, which  
 will haue nothing els read but holy scripture,  
 that by reading therof yee may proue to haue  
 in deede scripture for you, and not the bare  
 name and title only. Shew vs these thinges in  
 holy writ, or els write no more such blasphem-  
 es

mies in your writings, calling this wicked  
time of iniquitie, of heresy and schisme, the  
rising of the gospell, the first appearinge of  
the gospell, with such like termes as the Apo-  
logie vseth. Let all the new pretended schif-  
maticall clergy of England be ashamed, and  
recant, which write expressely in their Apo-  
logie, not only that the church hath erred, but  
that Christ hath saied, it should erre. Obias-  
phemy intolerable. Shew in al the whole corps  
of holy scripture any such saying of Christ,  
and then we will beleue yee are honest and  
true dealing men.

C. 1. b.  
C. 7. b.

Toward  
the ende  
of the  
Apologie.

Now who can but abhorre you and detest  
you, seing you so farre to proceede in malice,  
that hauing hetherto freely belied the church,  
the decrees of Councils, and sayinges of holy  
Fathers, now you belie the words of scripture  
it selfe, and that not of any Prophet, Euan-  
gelist, or Apostle, but of our blessed Sauour  
him selfe? To what tendeth your heresy, but  
to the destruction of all Christianitie? Would  
you haue Christ say that, which his chosen  
Prophets, blessed Apostles and holy Euange-  
lists expressely gainsay and denie? To witt,  
the ruine, error and decay of the church?  
Would yee perswade the people such contra-  
dictions in Gods holy worde, yee that professe  
and bragge so much of the word of the Lord?  
Is not your doctrine a ioily and holesome do-  
ctrine, which can not otherwise stande, but by  
the fall of the vniuersall Church of Christ, re-  
deemed with his precious blood, assisted with  
his holy Spirit, the Spirit of truth, and so  
clerely pronounced to continue for euer by  
his



his holy and most true Prophets, amonge the congregation of the faithfull, in the knowen and visible church of the world?

This much hetherto out of the Psalmes, Prophets, & the new testament I haue gathered and deducted for most euident and clere Demonstrations, that the Church of Christ must continue for euer, continually euen to the worldes ende, assisted alwaies by God, directed by his holy Spirit, and gouerned in all vprightnes and truth. Which being so, what do we now imagin a state of these later ages in blindnesse, in idolatry, and superstition? A state of abomination, a state of papistry, which in the eares of many, soundeth as much as the gouernement of Antichrist? Though euill maners haue corrupted good ordinaunces, though some abuses haue blotred holy decrees, statutes, and foundations, though the ignorance of a number, hath caused holy thinges to be vnholely handled, shall we therefore for the pride, ambition, sluggishnes, ignorance of some, though of the clergy it selfe, cōdemne the Church of Christ through out all partes of Christendome these many hundred yeares. Condemne the faith of our dere forefathers euer sence our countrie of England was Christened? Condemne the doctrine, the holy Sacraments, the very foundation of all beleefe? We reade no promises in scripture of continuance of vprightnes in life, of vertu, and holinesse to continue in the church vniuersally, otherwise then that, by vniuersall consent we know and beleue, the church can not erre neither in maners

ners it selfe, and therefore no law, no Canon, or decree of the church doth maintaine vice, or allow lewdenesse, yet as I saied, an vniuersall holinesse in all men of the church, alwaies to continew, no Scripture assureth vs. But the Spirit of truth, the law of God, the league of him which is by the right faith in him, that to continew for euer with the church, you see how many Scriptures do restifie. But yet farther, that euery Christian man may see, how horrible a thing it is to condemne the Church of Christ for any litle parcell of age or time, I will with an other stitche, worke this matter againe.

*To denie the Continuance of the church in a sounde and vpright faith, is to defeate the mystery of Christes Incarnation.*

## THE VIII. CHAPTER.

**I** Aske of those which make these later ages a state of ignorance, idolatry, and superstition, a state of no true church at all, but an abomination of Antichrist, doth Christ in him selfe continew for euer the Messias & Sauour of the worlde, or no? If yea, as no Christian man can otherwise say or thinke, I aske againe how beleue they the perpetuities of the Head, without the perpetuity of the bodie, which is the church, as S. Paul teacheth *Ephes. 1.* vs? To beleue the one without the other, is to defeate the whole mystery of Christes incarnation. To denie both, is worse then lewish, more wicked then Turkish, more blasphemous



mous then the deuill him selfe would speake. To graunt both, is to allow the continuance of Christes Church in a right faith, is to graunt in deede the truth, is to confesse their owne errours, which they see in this later ages with most clere testimonies, open practises, and irrefragable authoritie condemned. The two later pointes they will not confesse. The one as being to horrible and blasphemous. The other because they lacke true humilitie, with the which they could neuer be heretikes. The first then they must needes say, to wit, that though Christ continew for euer, yet his visible church may erre damnably. This I say is to defeate the whole mistery of Christes blessed incarnation. Which out of the gospels, and the Prophets by Gods grace, we will now most euidently proue.

Luca. 1.

At the first tydings of the Angel Gabriel, to the blessed Virgin Mary of Christes incarnation, it was saied by the Angel of Christ. *Dabit illi Dominus Deus sedem Dauid patris eius, & regnabit in domo Iacob in aeternum, & regni eius non erit finis.* The Lord shall geue him the seate of Dauid his Father, and he shall raigne in the house of Iacob for euer, and his kingdome shall haue no end. What is here meant by the seate of Dauid, and by the house of Iacob, we are taught by the Prophecy of the 89. Psalm aboue alleaged. For that carnall stocke of Iacob falling from the right beleefe, cleauing to the old Iewish ceremonies in the remnant of the Iewes scattered through the worlde euen to this present day, we must of force take that house of Iacob and seate of Dauid, to be the

the vniuersall church beleeuing in Christ & professing his holy name. This is the kingdome of the Messias that neuer shal haue end in this world, his faithfull people neuer lacking. Of this perpetuall kingdome of Christ amonge his faithfull here on earth, the Prophets also forshewed.

Daniel in the 7. chapter hauing expressly prophecied of the coming of Christ, of his church to be dispersed through the whole world, of the coming and destruction of Antichrist, he concludeth, that the people of the Messias, the Church of Christ, should endure to the end of the worlde, and passe through out the whole world. These be his words. *Regnum autem & potestas, & magnitudo regni qua est subter omne calum, detur populo sanctorum Altissimi, cuius regnum, regnum sempiternum est, & omnes reges seruiant ei & obediant.* As for the kingdome and power & all might that is vnder the heauen, it shall be geuen to the holy people of the most highest, whose kingdome is an euerlasting kingdome, yea all princes shall serue and obey it. This people of the most highest is the Christian people dispersed through the worlde. The perpetuitie of this their kingdome here promised, was purchased by the blessed Incarnation of our Sauour, at what time the Angell repeting this prophecy, saied to our Lady. *Regni eius non erit finis.* His kingdome shall haue no ende. Which also the Prophet Micheas foreseeing, after he had clerely prophecied, that in the later daies the hill of the Lordes house shall be set vp higher then any mountaines or hilles, and the people shall presse vnto it: in

Dan. 7.  
G. 27.

Cap. 4. 4.



h. 7.

which wordes he describeth the cleere visible Church of Christ, vnto which all nations flowed. After this clere prophecy of the Messias in the same chapter pursuing the matter, and declaringe how the outcastes of the Gentils shoulde be called to the faith, and that he would make of them a great people, he saith at length, as the Angell after sayed. *Et regnabit Dominus super eos in monte Sion ex hoc nunc & vsque in eternum.* And the Lord him selfe shall be their Kinge in the hill of Sion (the Catholike church) frō this time forth for euermore. This calling of the gentils, this kingdome of Christ ouer his people in the hil of Sion, from whence the Church of Christ rooke its beginning, began with the blessed incarnation of our Sauour. From that time forward his church was established for euer.

Psal. 109.

The Prophet Dauid prophecying also of the incarnation of Christ, noteth in like manner a perpetuitie of his kingdom on the earth. He saith in the person of God the Father vnto Christ. *Sede à dextris meis, donec ponam inimicos tuos scabellum pedum tuorum* Sit thou on my right hande, vntill I make thine enemyes thy footestoole. Christ after his Ascension hauing now cōsummated the whole course of his blessed incarnation, sate at the right hande of his Father, as our Creede teacheth vs. But this sitting of Christ at the right hand of God his Father, what other thinge doth it signifie vnto vs, then the power and might of our Sauour raigning in his manhood with God almighty? This power therefore and might which after his Incarnation, and Ascension

our

our Sauour in his manhood obtained, the Prophet in the next verse of the Psalm following toucheth, and teacheth what it is. He saith. *Virgam virtutis tue emittet Dominus ex Syon.* The Lord shall sende out the rodde of thy power out of Sion. That is, saith S. Augustin, thy mighty kingdome out of Sion, because in Hierusalem where Sion is, thy gospel was first preached, and from thence deriued into the whole worlde. According as it is written, out of Sion the law shall proceede, and the word of our Lord out of Hierusalem. *Esa. 2.*

*In enarrat.  
ibidem.*

This mighty kingdome that the Prophet here speaketh of, is the gouernement of Christians seruing onely Christ. S. Augustin saith expressely vpon the verse last alleaged. *Apparet fratres, euidentissime apparet, non de illo regno Christi Prophetam loqui, quo regnat semper apud Patrem, rerum Dominum, quæ per illum creata sunt.* It appeareth bretheren, it appeareth most euidently, that the Prophet speaketh not here of that kingdome of Christ, whereby he raig-neth for euer with the Father, the Lord and maker of all things. And a litle after. *In eo enim quod & Christus est cum Patre immortalis, inuisibilis & incorruptibilis, quia verbum eius est, & virtus eius & sapientia eius, & Deus apud Deum, per quem facta sunt omnia, Rex est seculorum. Sed tamen illud dispensatorium & transitorium, quo nos per medietatem carnis sue vocauit in aternitatem, regnum eius incipit à Christianis, sed regni eius non erit finis. Ponuntur ergo scabellum pedum eius inimici eius, sedentes ad dexteram Patris, ponuntur vt dictum est. Id iam agitur, id vsque in finem omnino peragitur. Nemo dicat non posse impleri quod scriptum est. Quid finem*

*1. Cor. 1.*

*Luc. 13*



*cæpti desperas? Omnipotens cæpit, omnipotens se promisit esse impleturum quod cæpit.* For in that, as Christ is immortall with his Father, inuisible and incorruptible, as he is the Worde of the Father, the power and wisdom of him, as he is God with God, by whom all thinges were made, he is the King of all worldes & times. But yet this kingdome of Christ that cometh by dispensation, this transitory and temporall kingdome, in the which by the meanes of his flesh he hath called vs to euerlastingnesse, this kingdome of his, beginneth of Christian men, but yet this kingdome hath no end. His enemies therefore are made his foote stoole, sitting now at the right hand of his Father, as it was saied before, this is now a doing, this I say is euen to the ende of the world a doing, let no man say, it can not be fulfilled, which hath bene begonne. Why doest thou despaire the ende of that, which is begonne? The almighty hath begonne, the almighty hath promised, he will fulfill and accomplish that he begonne. Thus farre S. Augustin.

Luc. I.

This perpetuities therefore of Christs kingdome, ouer the Christians here in the earth, ouer his church and faithfull people, which by his blessed incarnation he procured, which at the moment of that most happy tydinges the Angell promised, which the Prophets Daniel, Micheas, and Dauid so longe before and so clerely foreshewed, all this protestants wickedly, abominably and desperatly (as S. Augustin saith) do overthrow and denie, while they periuade the ignorant that the whole vniuersall

uerfall Church of Christ hath bene these nine hundred yeares vtterly ouerwhelmed in idolatry, superstition, and a horrible secte of papistry. For so Christ raigneth ouer his church for euer, and no otherwise, euen as he by his blessed incarnatiō purchased it. But that was, as the Apostle saierh, *ut illam sanctificaret, mundans eam lauacro aqua in verbo vite, ut exhiberet sibi ipsi gloriosam Ecclesiam, non habentem maculam aut rugam, aut aliquid huiusmodi, sed ut sit sancta & immaculata.* Ephes. 5. To sanctifie it, cleansing it with the washing of water, in the worde of life, to make him selfe a glorious church, without spot or wrinkle or any like thinge, that it might be holy & immaculate. In which wordes I consider, that Christe would not only haue his church cleansed in baptisme (as these many hundred yeares by the protestants saying, namely by Caluin as you heard before, it hath no otherwise bene cleansed) but also his blessed will was to make it a cleane and vnspotted church, instructed with a right faith, endued with a certaine hope, and beautified with workes of charitie, and that for euer, because his kingdome hath no ende.

Againe the Apostle saith of God the Father, toward his Sonne: *Omnia subiecit sub pedibus eius, ipsum dedit Caput supra omnem Ecclesiam, quae est corpus ipsius, & plenitudo eius.* Eph. 1. He hath subdued all things vnder his feete, and hath set him Head ouer all the church, which is his body, and the fulnesse of him. Without a church, then if Christ hath bene certaine hundreds of yeares (as yee haue heard protestants say) he hath bene sometime without his body,



Institution  
lib. 4. c.  
p. in the  
ende.

without that fulnesse and dominion, without that perpetuall kingdome which God the Father gaue vnto him, at, and by his Incarnation, which he him selfe also purchased by his death and resurrection. To say Christ had a church so many hūdred yeares, but a blinde church, a superstitious church, a church of idolaters, a church of Antichrist, all which Calvin in effect saith and more, is as wicked or worse, then to say he had no church at all, supposinge the expresse testimonies of holy scripture, so much and so often assuring vnto it a perpetuall sanctification of God, and the euerlasting assistaunce of the holy Ghost. To say he had all that time no church at all, is to say, that all that time he was not head of his mysticall body, he had not all things subiected vnto him; briefly that he had not the effect and purchase of his most blessed incarnation, death, and resurrection.

*That protestants do condemne the practise and beleefe  
of the first six hundred yeares in many thinges,  
no lesse then of these later ages.*

## THE IX. CHAPTER.

**H**OW thinke we now? Can this new preacht Religion, be a true Christian Religion, which proceedeth so directly against the most assured doctrine of the Psalmes, of the Prophets, and of the Gospell? Which defeateth and displaceth the whole effect and purchase of Christes blessed incarnation, death and resurrection? Can any sinceritie or pure knowledge

ledge of Gods worde, stande with such open and hainous blasphemies, against the expresse wordes of God in holy scripture? Is not this religion of protestants, like to be a ioily and sound religion, whose foundation is so blasphemous, so direct against Gods holy worde, whose beginninge and very ground, is the ouerthrow of Christes Church for many ages, so well and assuredly established vnto vs in holy scripture, euer to continew, *all daies, euen Math. 28.* to the worldes ende? Which can not otherwise be iustified, but by the condemninge of the whole church these many hundred yeares by their owne confession?

As for the other six hundred yeares, doe they trow we iustifie these mens Religion, and directly condemne the Religion of these latter hundred yeares? Can the Church of Christ which is but one, and continueth for euer, be contrary to it selfe? Touching this point in the second part of this treatise, we shall declare by euident testimonies of that former age, the practise and beleefe of that time, to concurre with all such pointes of papistry as protestants do condemne, so farre as by the History of venerable Bede I shall be occasioned. Which will be in more then fourty differences of doctrine and due gouernement of the church. But do protestants trow we, reuerence that time & the doctrine of that church for true, sound and vpright? Before thinges were by study and diligence of the Catholikes tried and boulded out, they did so, but since it hath bene found by the clere writings of the learned Fathers, most assured witnesses of



that age, that their doctrine and Religion is of that church clerely condemned, and the auncient Catholike found to be the same, now they sticke not to cōdemne that age also. For first they bable that the Fathers are men, and such as may be deceiued, as though protestants were Angels or Gods, and such as could not be deceiued. Then they alleage, this Father had that errour, an other had this, and so forth, naming such thinges which neither by whole cōsent the Fathers held (which consent only we follow in triall of controuerfies) neither were in that time disproued for errors, or condemned as vntruthes.

But protestants stay not here. They reprove not only certaine Fathers for certaine errors, but in many pointes they condemne all the Fathers for common errors: they condemne the whole practise of that church, seinge it maketh against them, euen as they condemne these later times. For presse a learned protestant with inuocation of Saintes, it is so cleere by all the writers of the first six hundred yeares, that he can not denie the practise therof. What will he then say? Forsooth as the very Iewell of all that sorte saied of late yeares to a learned man, *Est communis error Patrum*, it is the common error of the Fathers, he will say. Lo here he condemneth the common practise of the best learned of the first six hundred yeares. Presse an other with praying for the dead. It can not be denied but the auncient Fathers did so of any wise or learned protestant. It hath bene of late proued so in a learned treatise of that matter purposely. But what then?  
Will

Will protestants allow that practise? Nothing lesse. How then say they to the consent of that former age & pure time of Christianity? Forsooth one saith, it was a corruption of that time. An other saith. It was only by the way of thanks geuing. Commeth the most foole of all, and to shew the copie of his witte, saith beside all this, it was a figure of eloquence & exornation of their stile and oration. Here againe the one condemneth the first six hundred yeares of corruption. The other imagineth false and fonde suppositions, as I haue other where more largely declared. All wise and learned protestants acknowledge the practise, and yet they will not abide it nor allow it in no sauce. Why? but because they set as little by the first six hundred yeares, whē it maketh against them, as they do by the later nine hundred yeares?

\* M. Gryn  
tall in his  
Sermon at  
the Funerall of Fer-  
dinandus.

But to make a coulour of some Christianitie, they are content to allow Christ six hundred yeares, leauing yet to Antichrist nine hundred, and therefore the challenge was made and propounded, that they might seeme to haue that age clerely for them. Yet full wisely and warely the stoute propounder thereof, toucheth not these two mencioned pointes in the whole challenge, either of inuocation of Saints, or of praying for the dead. Howbeit he hath propounded so many, and attributed so much to that former age, that his felowes beshrew him therefore. And M. Nowel could not choose but vtter his grieve herein, saying in the preface of his patched reproofe, that M. Iuel gaue to the papistes a very large scope  
in



in his chalenge. Wherein we note that in the continuance of Christes church fiftene hundred yeares and vppward, Christian men count it now a large scope, if we will be tried by the church of six hundred yeares: signifying vndoubtedly that it was too much & more then a right ghospeller would haue geuen, as perhaps M. Iuell in deede would not haue geuen him selfe, had he thought to haue heard of it in such sorte as he doth.

But howsoeuer our men at home wil seeme to reuerence the first six hundred yeares, Iohn Caluin of Geneua, of whom a number of our countrie haue learned their ghospell, setteth no more by the consent of the first six hundred yeares, when it maketh clerely against him (as otherwise he will by some suttile shifte escape it) then he doth by the doctrine of these later nine hundred yeares. Therefore in the matter of his blasphemous destine, when he will make God not only the foreknower, but euen the cause and author of euill, because all the ancient Fathers are against him in that point, he knowing it very well, what doth he yet?

*Instit. lib.*

*4. cap. 8.*

Doth he stay his iudgement therfore and follow their authoritie in vnderstandinge holy Scripture, which authoritie other where he graunteth is lefte vnto the church? Not a whit.

*Lib. I. c. 4.*

But he boldely saierh. *The olde writers in this point also (for he had noted them before of other pointes beside) are sometimes too precisely afraied, simply to confesse the truth.* Againe. The

*Lib. 4. ca.*

*27.*

reseruatiō of the blessed Sacrament, Caluin confesseth to haue bene the practise of the ancient church. But what? Not what soeuer that

*church*

*First planted among vs Englishmen. &c.* 107 The 1. part  
church vsed (saith he) are we bound also to follow.

Yea he sticketh not to condemne the whole  
primitiue Church of Iewish superstition. For  
disputing against the Masse, and the sacrifice Cap. 18.  
thereof, he pronounceth of the auncient Fa-  
thers, these words. *They followed rather the Iew-  
ish manner of sacrificing, then as Christ had ordeined,  
or the order of the gospell required.*

And that it may appere clere and vndoub-  
red, how protestants all generally, not only  
some certaine writers of them, doe in many  
pointes, vary and depart from the approued  
and vniuersall doctrine of the first six hundred  
yeares, let vs call to remembraunce, how ma-  
nie heresies condemned for heresies in the first  
six hundred yeares, they allow, teach, and  
preach for the sound and vpright doctrine of  
the gospell. No man can denie but that which  
thar age condemneth for heresies, the contra-  
rie of it was helde and approued vniuersally  
for Catholike and good doctrine. Now pro-  
testants hold many such doctrines and opi-  
nions which Philaster, S. Augustin and Epi-  
phanius, all within the compasse of the first  
fue hundred yeares, all learned Fathers of  
that time, doe recite for notorious and con-  
demned heresies. As for example. That faith  
onely iustifieth, is a speciall doctrine of the  
new gospell. Aetius and Eunomius are put  
in the rolle of heretikes by S. Augustine and a her. 154.  
Epiphanius, for holdinge the very same opi-  
nion. All Calvinistes and all zelous Luthe-  
rans (for the Ciuil Lutherans haue forsaken  
that opinion) doo condemne free will in man  
to worke well. It was the doctrine of the Ma-  
nichees b. her. 76.  
Her. 46.  
Her. 43.



*In his re-  
promse.*

*Her. 53.*

*Her. 82.*

*In prefat.  
Con. Gang.*

nichees as S. Augustine recordeth, of Mar-  
cion, and other, as Epiphanius witnesseth.  
They cōdemne praier for the dead very stout-  
lie, and persecute such as are in any wise well  
minded to pray for their frendes departed, or  
to erect any monument to moue other ther-  
unto. Yea M. Nowell writeth, that the true  
cause why monasteries in England were ouer-  
thrown, was because the very foundation  
of them, erecting such places to be praied for,  
was abhominable. If these men esteemed the  
first six hundred yeares, they would feare to  
be condemned for heretikes herein, as was  
Ærius before Sainct Augustines time: Who a-  
mōg other heresies of that of Ærius, reckoneth  
expressely this: that he taught, *that men ought  
not to pray, nor to offer oblation for the dead.*

Againe they accompt it a great presump-  
tion and an vnlawfull attempt, if any man  
make vow of chastitie, and such as haue made  
it, they exhorte to breake it. Iouinian was for  
that opinion and doctrine of his, confuted of  
S. Hierome, and put in the rolle of heretikes  
by S. Augustin, both learned Fathers of the  
first five hundred yeares, and yet protestants  
care not for it, but folow their fleshly appe-  
tite & inordinate humours notwithstanding.  
Prescript fasting dayes of holy church are so  
lightly esteemed of protestants, that nothing  
seemeth more vaine or peuissh, then to be tied  
with such obedience. Yet in the very first age  
of Christendome, litle more then three hun-  
dred yeares after Christ, Eustachius in a coun-  
cell helde at Gangra, was condemned as an  
heretike for such doctrine. And after him

Ærius

Arius was put in the rolle of heretikes of Augustin and Epiphanius both, for auouching and teaching the same. If our men had any respect to the vniuersall doctrine and beleefe of the first six hundred yeares, if they did not as well in very deede condemne the primitiue church, when it liketh them, as they do these later ages, they would not so iust concurro with the doctrine condemned for heresy in thar age. Farder, if they reuerenced the fīue or six hundred yeares, how would they with Vigilantius, a reprobued heretike of that time, mislike the deuotions of Christians done at Martyrs toubes, if they did not condemne that age also of errors and superstitions, as they doe the later? Then not the authoritie of fīue or six hundred yeares moueth protestants, but only (they say) the worde of God moueth them. Let them now then embrace the worde of God, so ofte and amply assuring to vs the continuance of Christes Church, with a perpetuall sanctification, sauegarde & protection of the same. Or let them shew any likelihood in holy scripture, that the church might erre.

*Obiections of protestantes, to proue the Church may erre, by the example and similitude of the olde law, answered and confuted.*

## THE X. CHAPTER.

**H**ere I see a defender steppe forth & say.  
Yes Sir. There lacked not Gods promises among the Iewes. There lacked not the successiō of Bishops

*Defence of  
the truth  
fol. 94.*



shops and priestes. There lacked not opinion of great holinesse and austeritie of life. There lacked not great skill and knowledge of the law of God. And yet it is most euident that they erred, that they refused the truth, that vnder the name and gay shew of the church, in very deepe they persecuted the church. Why may not we thinke that the like may be in this our time? Lo a stronge argument of a stout defender. This your whole defence, though it hath of late fully and thoroughly bene answered in a Replie set forth in print, yet this your conclusion with your reasons folowing, I thinke it necessary to touche and refell presently after my maner and fashion, as one thinge may be throwen downe diuers wayes. Goe to then Sir Defender, lett vs see how truly you defende the truth as you pretende. You say: *there lacked not Gods promises amonge the Iewes*: I answer. They lacked the promises which the Church of Christ hath. They lacked the promise of perpetuall sanctification, of assistaunce of the holy Ghost, of continuance for euer. Shew they had such promises in holy Scripture, and proue me a lyar. Surely if such could be shewed, either God should not performe his promise, or the Scripture should lie, S. Paule especially to the Romans, expressing vnto vs the fall of the Iewes, and the coming in of the gentiles. But it is an easier way to let a protestant make a lie, then either to weaken Gods promise, or to charge holy Scripture with false reporting. Let it be so then. The Defender here hath made one lie: and I wene it be not the first: Which who readeth the Replie, shall readily see,

Cap. 9.10.  
 & 11.

But

But perhaps the Defender will say, he meaneth not that the Iewes had such promises as the Church of Christ hath. If he meaneth so, then meaneth he well and truly: but how then holdeth his argument? The Iewes had Gods promises, though not so good as the church: and the Iewes erred, ergo the church may erre. How defend you this argument Sir Defender? I thinke you liue not farre from some vniuersitie, nor dwell not farre from some colledge. Could you learne no better logicke then this? Your argument is like vnto this. Martin Luther was a learned frier, though not so learned as S. Augustin, but Luther erred: therefore Augustin may erre. Such an argument in *paruis* in Oxford, would haue bene hissed out of the schole. Chose then now whether you will be accompted a lyar, or a simple logicioner. Truly better to lacke learning then truth, especially one which defendeth the truth. Yet protestants haue so good hartes, that rather they will seeme to lacke honesty, then learning. The rest of your *Maior*, as that the Iewes had succession of Bishops, opinion of holinesse, and knowledge of the law I graunt. What is your *minor*. And yet it is most euident, say you, that they erred. I aske you here, that we may not fight in darknes, when erred the Iewes? before the new law receiued, or after? If after the new law, your argument is not worth a figge. Then they were no more the people of God, then their law and shadows ceased, then they might erre, and yet God had his church, testament and people beside. If you meane before the new law or

testa-



testament tooke place, then againe because we may plucke you out to the light from your starting holes, tell vs, the whole Synagogue or some part thereof?

Ense. li. 1.  
ca. 6. bispo.

Luc. 2.

Math. 23.

Iohn. 11.

That some part thereof erred, as the Sadduces, we graunt. But the whole Synagogue before the law of Christ tooke place, in necessary knowledge of the law of Moyses, did neuer erre. For if euer the whole Synagogue erred, when erred it more then at the coming of Christ, their people and rulers being then most corrupted? Yea and the true succession of Bishops being then broke by the Romans? And yet what reade we then? Reade we not that they answered Herod truly touching the natiuitie of Christ, that he should be borne in Bethleem? Doth not our Sauour pronounce of them, that the scribes and pharisees sate in the chaire of Moyses? that the Iewes should euen then do as they bad them to do, not as they did themselues? How would Christ haue bidd the Iewish people doe as the scribes and pharisees, the rulers of the Synagogue, bid them to do, if the Synagogue then erred, if they refused the truth, as this defender saith? Yea at the same wicked council and condemnation of our Sauour, did not that wicked Bishop Cayphas, prophecy that it was necessary that one should die for the people? Doth not the Euangelist S. Iohn say plainly, *Hoc autem à semetipso non dixit, sed quum esset Pontifex anni illius prophetauit.* This he spake not of himselfe, but being Bishop of that yeare he prophecied? Lo in this most wicked time of the Synagogue, at the very dragges and later cast of that disobedient

obedient people, yet they answer truly touching the natiuitie of the Messias, they are obeyed by the commaundement of our Sauiour, and their Bishop prophecietieth. These be arguments that they lost not the faith, nor the right vse of the law of Moyse, vpon whose chaire they sate; not in colour and shew onlie, but in truth and to be obeyed of the people, as our Sauiour expressely commaunderth.

What arguments haue protestants that the Synagogue erred or lost the truth wholly and vniuersally, as they say the Church of Christ hath these nine hundred yeares? Yes say they, they refused the Messias, and the ghospell. I answere. This was their very breach, and a way to make the new testament take place, long before prophecied, that by their fall and departing, the gentils should come in. The Prophet saith. *Dedit illis Deus spiritum compunctionis, oculos vt non videant, aures vt non audiant, usque in hodiernum diem.* God hath geuen the Iewes the spirit of compunction, eyes to see nothing, and eares to heare nothing, euen to this day. And of the rulers and Princes of the Synagogue, the Prophets foresheew most manifestly that they should refuse the Messias. *In illa die* (saith Hieremy) *peribit cor Regis, & cor Principum, & obstupescunt sacerdotes.* In that day (meaning the coming of the Messias) the hart of the King and of Princes shall faile, and the Priestes shall be amased. Ezechias yet more plainly. *Lex peribit à sacerdote, & consilium à senioribus.* The Priest shall leese the law, and the elders shall faile in their counsell. Micheas an



*Mich. 3.* other Prophet in like maner. *Nox vobis provisione erit & tenebra vobis pro diuinatione.* The night shall be your vision, and darkenes your sooth-saying. And againe in the Prophet Esay. *Quis cecus nisi seruus meus, & surdus nisi ad quem nuncios meos mitto? Quis cecus nisi qui venundatus est, & quis cecus nisi seruus Domini?* Who is blinde but my owne seruaunt (the people of Israell) who is deafe and will not heare me, but euen he to whom I do send my messengers? Who is blind but he that is sold away (for his sinne) and who I say is blinde, but euen the seruaunt of the Lord? It were ouer longe to recite all, that the Prophets doe write of the blinding of the Iewes at the coming of the Messias. Christ by couered parables signified it, and the Apostles in open words entwighted the Iewes with it. The gospell and the Actes of the Apostles doe testifie. To conclude I say, the fall of the Synagogue was foreshewed by the Prophets, and therefore we maruaile not though it fell. And that the Church of Christ should fall, yee haue no such prophecies, or if yee haue, shew them. In the meane we haue shewed you abundantly the contrary.

*Mat 21. & 22. Mat. 7. 13. & 28.*

And that you may yet more clerely see the manifest difference betweene the promises of Christes Church, and the state of the Iewish Synagogue, I thinke it good in this place to presse you with one prophecy yet more, confirmed with the Apostles discourse vpon it. S. Paule writing to the Hebrewes, and commending vnto them the Messias, declaring how farre he excelled Moyse, hath these wordes of Christ. *Nunc melius sortitus est ministerium, quanto*

*Hebr. 8.*

quanto & melioris testamenti mediator est. quod in melioribus repromissionibus sancitum est. Now he hath obtained a better priesthood, as he is the mediator of a better Testament, being established in more excellent promises. Lo the Apostle saith, the Testament of the Messias is established in more excellent promises, then was the testament or couenaunt of God with the Iewes vnder Moises. And what were those promises? The Apostle in the wordes immediately folowing declareth by the wordes of Ieremie the Prophet, saying. *Vituperans enim eos dicit: Ecce dies venient, & consummabo super domum Israell, & super domum Iuda Testamentum nouum: Non secundum testamentum quod feci cum patribus eorum, in die qua apprehendi manum eorum vt educerem illos de terra Aegypti: quoniam ipsi non permanserunt in testamento meo: & ego neglexi eos, dicit Dominus. Quia hoc est testamentum quod disponam domui Israell post dies illos, dicit Dominus. Dabo leges meas in mentem eorum, & in corda eorum superscribami eas: & ero eis in Deum, & ipsi erunt mihi in populum.* For God rebuking them saith. Beholde the daies shall come, saith the Lord, and I will finish ouer the house of Israel and ouer the house of Iuda a new Testament, not according to the testament or couenaunt which I made to their Fathers, in the day which I brought them out of the land of Aegypt, for they haue not continued in my couenaunt & league that I made with them, and I haue neglected them saith the Lord. For this is the couenaunt and testament, which I will leaue to the house of Israel, after those daies, saith the Lord, I will put my lawes into their minde

Ierem. 31



Jesq: 104T

and vpon their harte I will write them, and I will be their God, and they shall be my people. This lo is the promise of the new testament passing the olde, of the Messias passing Moyses, that the law of this testament is written in mens hartes, neuer to be put out, not in tables of stone or mortall mettall, that the Jewes haue forsaken the testament of their Lord, but this new testament shall neuer be forsaken.

Jerem: 31.

And to proue this meaning and sence to be as we haue saied, the Prophet Ieremy in the ende of this Chapter, out of which S. Paul tooke those wordes, concludeth this perpetuities of the new testament and couenaunt of God with his people, saying. *Sanctum Domini non euellatur, & non destruetur vltima in perpetuum.* The holy thinge of our Lord shall not be removed, nor shall no more be destroyed for euer. Lo Sir Defender, what difference there is betweene the promises of the Jewes, and those of the Christians, ioyned fast in an insoluble couenaunt and league with the Messias. The fall of the one, is clerely foreshewed vnto vs in holy Scripture: The continuance of the other, is vndoubtedly assured vs in the same. Both therefore are true, one truth destroyeth not the other. Yet (saith this defender) *the Jewes vnder the name and gay shew of the church persecuted the church.* We answered, that before this fall of the sinagogue, the rulers thereof, had not only a gay shew of the church, but the right faith and beleefe of the church, though they persecuted the church, that is the holy Prophets of the church. For otherwise they per-  
fect

persecuted it not. And how proue we that they had the right faith, though they persecuted the Prophetes? We might holde our peace, and proue it as well as this Defender proueth, that they had not the right faith, for ought that he saith. But that the world may see that catholiks be ready to proue what they say, though it be inough for protestants to say thinges only, we will proue out of those very Prophetes, which reprobued the euill life of the priests and rulers of the Synagogue, that yet the same Synagogue had to instruct the people in al things appertaining to faith.

Ezechias (persecuted him selfe of the Synagogue) saith yet of them. *Sacerdotes & Leuita populum meum docebunt.* The Priestes and Leuits shall teach my people. How would the Prophet send the people to learne of them, if they missed of the right faith them selues? if they erred and refused the truth, as this defender saith? Malachy, one amonge other Prophetes sharply reproving the Synagogue, alloweth yet their vprightnes in spirituall iudgement, and saith. *Labia sacerdotis custodiunt scientiam, & legem ex ore eius requirent.* The lippes of the Priest keepe knowledge, and out of his mouth they shall require the law. Behold the mouth of the priest is the oracle of truth, though the hart be foule and filthy within Aggaus in like maner. *Interroga Sacerdotes legem.* Aske the law of the Priestes. Thus we see though these priestes and Bishops of the Synagogue, persecuted the Prophetes, yet they erred not of the right faith, of the right vnderstanding of Gods law. The maior then and the minor of

Ezech. 44.

Malach. 2.

Agg. 2.



this defender being naught, what shall become of his conclusion, concluding that the church may erre? I will say more. What if we granted him that the church may erre (which we ne may, ne wil neuer grāt in dede) yet what hath he proued? hath he proued that therfore the church hath erred? A possibility being proued, is the facte forthwith proued? Protestants say the church hath erred these nine hundred yeeres. Catholikes denie it. Protestans proue it may erre, ergo say they, it hath erred. Shall Catholikes forsake their faith vpon such probabilities? My faith ought to be so sure and vndoubted vnto me, that only Gods worde and the church should plucke me from it, if I were in a wronge way. But without scripture, without authoritie of the church, nor only any probability or suttile deuise of wily heretikes, but no reason were it neuer so strōge should remoue a Christian man from his receaued faith.

Now protestantes gather coniectures, bring probabilities, and conclude a possibilitie onlie of error in the church, and yet alas how many Christian men, called and accompted for such, but no true Christian men in deede  
*1. Ioan. 2.* (for if they had bene of vs, they had vndoubtedly, taried with vs) haue forsaken their auncient beleefe, and the faith of the vniuersall church of nine hundred yeares by their owne confession, to cleaue to some new faith, one or other? For there is copie yet and chaunge inough of faithes (as God would) and almost for euery yeare one, if we would be threescore yeares a chaunging, as in the branches of Luthers  
 thers

thers of-Ipring lately set forth euery mā may see. This Defender goeth forth and will gather more coniectures, that the church may erre. Yea (saith he) *Why should we not surely persuade our selues, by the course of Gods doinges, and by the testimony of holy scripture, that the like is now in this our time?* By the course of Gods doinges, he meaneth the blindnes of the Iewes, whereby he would couclude the church were blinde to. To the which we haue answered before. And for better declaration of this point, the learned reader may peruse S. Augustine, *de unitate Ecclesie. cap. 12.* answering to the objections of the Donatistes, which our protestants and this Defender hath so fittely followed, that we may easely trie a new heretike by the olde. But what meaneth he by the testimonie of holy scripture? Hath he any trow yee, to proue that the church may erre? That were surely worth the learning, and much to be maruailed, if the scripture both of the old and of the new testament, expressing so clearly a perpetuall sanctification, continuall assistaunce of the holy Ghost, and the daily presence of our Sauour to remaine to the church, now some other testimonies would appeare to the contrary? Let vs then heare what this Defender can say in defence of his false truth?

Ezech. 37.  
Ioan. 14.  
Math. 28.



Objections out of the new Testament, moued and  
assailed.

## THE XI. CHAPTER.

**H**E saith. Our Saviour Christ and his Apostles, haue left warninge abundantly, that it would be so in his church, and especially toward the ende of the world. Christ him selfe prophesied, that desolation should stand in the holy place, that is in the church. Sir defender of whom haue you learned to expound the holy place, for the church? we learne of Eusebius and other writers, that this prophecy was fulfilled in the destruction of Hierusalem, when the Image of Titus, was sett vp in that holy temple, and the desolation of the lewish sacrifice ensued: but we shal see how conning yee are in holy scriptures.

*Math. 24.* The wordes of our Saviour by you alleaged are these. When you shall see the abomination of the desolation, spoken of Daniell the Prophet standing in the holy place &c. The desolation the which our Saviour there speaketh of, is that which Daniel prophesied. Let vs turne to Daniel,

*Dan. 9.* & see what desolation he meaneth. The wordes of Daniel are. Post hebdomadas sexaginta duas occidetur Christus, & non erit eius populus qui eum negaturus est. Et ciuitatem & sanctuarium dissipabit populus, cum duce venturo. Et finis eius vastitas, & post finem belli statuta desolatio. Confirmabit autem pactum multis hebdomada vna & in dimidio hebdomadis deficiet hostia & sacrificium, & erit in templo abominatio desolationis, & vsque ad consummationem & finem permanebit desolatio. That is. After sixty

two weekes Christ shall be put to death. And it shall no more be his people which shall denie him. And the people with the Capitaine that shall come, shall destroy the citie & the sanctuary. The end of that destruction, waste, and after the ende of the barrail, the appointed desolation: but one weeke shall confirme the league to many, and in the midst of the weeke, the hoste and sacrifice shall cease, and the abomination of desolation shall be in the temple, and this desolation shall tary euen to the end. Thus farre Daniel. This obscure prophecy of the Propheer, some expound to be verified at the destructiō of Hierusalem, some before, when Pilate set vp Cefars image in the temple, some after when the image of the Emperour Adrian on horsebacke, was placed in the Jewes temple, some other of Antichrist. But of the church in such sence as this Defender, no writer takerh it. And I will shew by plaine reason, that it can not be so taken.

*A weeke in this place is taken for a weeke of yeares. Vide Hieron. in hunc locum.*

This Defender with his fellow protestants, beareth the people in hand, the church hath erred these nine hundred yeares. Amonge other sory reasons, this other is brought for one, that because Christ saied, that desolation should stand in the holy place, therefore the church hath lost the faith, &c. This prophecie saieth that an hoste and sacrifice shall be taken away, and in its, place desolation succede, which shall tary to the ende. Now then after the terme of six hundred yeares expired, I aske this Defender, what hoste and sacrifice ceased? We know protestants admit in  
their



their doctrine no externall sacrifice, and say, that since the sacrifice on the crosse, all such sacrifices ceased. I aske then what sacrifice was there in the church then to be taken away, to the which that desolation shall succede? Or what sacrifice was there in the first six hundred yeares, which the other nine hundred yeares had not? What sacrifice haue protestants that papistes haue not? Protestants haue many thinges lesse then papistes: they haue added nothing. If they name sacrifice of thankes geuing, sacrifice of almes and other good deedes, papistes and the nine hundred yeares, haue it no lesse then protestants. But a sacrifice there is, which both the first six hundred yeares had, and the nine hundred to, which protestants haue not. I meane the blessed sacrifice of the Masse, and this perhaps Daniel meaneth should be taken away by Antichristes (such as heretikes are, if we may beleue S. Iohn) and a desolation succede, which we see in all such churches where heresie hath taken place. How so euer it be, when this Defender can shew what sacrifice was takē away at the entring of the nine hundred yeares, or where so euer he will make papistry to beginne, which the first six hundred yeares, or that former age had, then he shall speake probably in applying the desolation mentioned in Daniel, to the erringe and blindnes in the church, which protestants most blindely imagine. Now he speaketh beside all reason, to talke of a desolation and of a sacrifice taken away, he, which admitteth no sacrifice at all, more then we haue as well as he. Againe the  
desola-

desolation which Daniel speaketh of shall rary  
euen to the end. If so, then protestants should  
neuer haue appeared and taken away this de-  
solation, as now they crake to haue extin-  
guished papistry, and to haue taken away  
Masse. But then the Masse and papistry shall  
endure to the ende. Which were a great blank  
& discomfort to their ghospell. Let vs then  
see his other reasons: he saith.

*S. Paul witnesseth that Antichrist should sit in the  
temple of God, that is in the church.* What if I grant  
that Antichrist shall sit in the church? Will it  
folow that he hath sitté there these nine hun-  
dred yeares? That he hath gouerned the vni-  
uersall church so long? You see it is against  
expresse scriptures of the Psalmes, of the Pro-  
phets, and of the new Testament. Are prote-  
stants in such credit with men, that holy scrip-  
ture must geue place to their bare worde? A-  
gaine, who was this Antichrist trow yee that  
protestants imagine? Forsooth the Pope of  
Rome. And what Pope? One about 600. yea-  
res after Christ. Who it was, they are not yet  
perfirly agreed. But S. Gregory they name  
commonly. Now, what a likely man he was  
to be an Antichrist, let any indifferent reader  
iudge, that will take the paines to reade the  
second booke of the History of S. Bede in the  
first Chapter. Truly we of all people haue  
lesse cause to take him for an Antichrist, which  
receiued the faith of Christ of him, wherein  
our dere countrie of England hath liued and  
continued almost these thousand yeares. And  
how could Antichrist plât the faith of Christ,  
call people from idolatry, and infidelitie (as  
not



not only he, but many other Popes after him haue done) who when he cometh shall persecute none but Christians, and labour only to extirpate the faith of Christ? What can be more absurde, or more beyond all reason, though there were no promise annexed either to the church, or to the head thereof S. Peters succellour? And yet this is the very ground and foundatiō of all this new vpstart religion.

2. Pet. 2.

The defender goeth forth, and gathereth yet more coniectures out of holy scripture that the chutch may erre, and saierh. *S. Peter saith, that in the church should be masters and teachers of lies.* Yea sir he saierh so. And he saierh also (which you leaue out) *Perditio eorum non dormitat*: their destruction sleepeeth not: they shall not long prosper. What a sleepe, trow yee were it, if such lying masters should haue continued in the church whole nine hundred yeares? How much haue such prospered if they haue florished and gouerned in the church as Papistes haue? Againe these lyinge masters (saith Saint Peter) *introducunt sectas perditionis*, shall bringe in damnable sectes: these wordes also yee leaue out, whereby yee feelee your selues to be touched. Truly to that which you call papistry, beinge vniuersall as you can not denie, the name of a secte, can not agree. Euery secte is particular and in a seuerall section, as the manifold sectes of your Religion are. It is you therefore, Sir Defender, and your companions, that S. Peter expressely toucheth, which haue diuided your selfe from the vnitie of the Catholike church. Thus you see the scripture maketh nothinge  
against

against vs, but serueth very suspiciouſly against you. Now foloweth your laſt allegatiō.

Paule affirmeth for ſuretie, that in the later daies ſuch ſhall come, as ſhal geue eare to doctrine of the diuell, forbidding to mary and eate ſuch meates, as God hath created to be taken with thankes geuing. To answer brefely I ſay, this ſaying of the Apoſtle, was fulfilled in the Manichees, aboue twelue hundred yeares paſt, abſtaining from certaine meates as vncleane and filthy, as witneſſeth S. Auguſtin, againſt Fauſtus, lib. 30. cap. 3. Neither may we maruaile the Apoſtle ſhould call the later daies, the time ſo ſoone folowing. For he himſelfe other where writeth, in *ſines ſeculorum deuenimus*. We are come to the end of the world. And yet we ſee ſixtene hundred yeares paſſed ouer, and the ende not yet come. And S. Iohn ſaied of his time, *Nouiſſima hora eſt*. It is the laſte houre. And yet we ſee how longe this houre hath bene, and is not yet ended. So the later daies, the Apoſtle calleth the time of the primitiue church, whē ſuch heresies ſprōg vp, and found many folowers.

1. Timo. 4.

1. Cor. 10.

1. Iohn. 2.

Other common obiections of proteſtants taken out of the old law, diſcuſſed and aſſoiled.

## THE XII. CHAPTER.

**T**HE other allegations of this defender taken out of the olde law, and commonlie repeated of all proteſtants, though they are already ſufficiently refuted in the Replie of Maſter Raſtall, yet becauſe we haue entred ſo farre in to this matter, I wil leaue nothinge



Defence of  
the truth  
fol. 91.

vntouched that hath ben materially brought to the contrary. Because in him I see the common obiections of all protestants heaped together. The examples of the olde law that he bringeth are these. *In what state was the church in Noes time, when eight only were saued? In what state was it, when the ten Tribes forsooke the right worshipping of God, and lefte onely the tribe of Iuda? In what state was it, when Elias pitifully complained, that he only was lefte, and all others were departed from God? Where was the externall face of the church at that time?* To all these questions you shall take the answer of S. Augustin, and re-  
plie against him, if yee list to persist in your folly. The Donatistes, a pelting corner of heretikes in Africa, about twelue hundred yeares past, defended their pinching congregation by these examples alleaged of the Defender, in defence of his narrow and obscure company. Heretikes of like qualites and conditions, it is meete they vse like arguments and defence. But as the olde were euer confounded in time, so I doubt not but these new shall, when it shall please God. In the meane while, Catholikes may reioyse to haue against the obiection of protestants that worthy doctor S. Augustin, then whom in the latin church, neuer any with more felicitie counteruailed the wily force of suttle heretikes. Let vs then heare his wordes and set them as a sure and mighty stronge fort, against the assaultes of his aduersaries and ours.

Sept 12.

In his booke, *de unitate Ecclesie*, hauing recited the places and examples aboue alleaged, he frameth his answer and saith. His ar-

qua

que huiusmodi exemplis heretici suam paucitatem commendare conantur, & in sanctis Ecclesia multitudinem toto orbe diffusam, blasphemare non cessant. Sed quæro ab eis, quod absit: si nollem credere vera esse ista quæ ab eis commemorantur exempla, unde me convincerent? Nonne de scripturis sanctis, ubi leguntur tanta manifestatione, ut quisquis illas literas in fidem recepit, non possit nisi & ista verissima confiteri? Porro si hec exempla ideo cogere credere vera esse quia ibi scripta sunt (ubi non possum dicere falsa esse quæ scripta sunt) cur non & ipsi de Ecclesia toto orbe diffusa eisdem scripturis credunt? Ecce nos omnia illa credimus. Credant & ipsi, quod ait Dominus predicari in nomine suo penitentiam & remissionem peccatorum per omnes gentes incipientibus ab Hierusalem. Credant quod ascendurus in cælum novissime dixit, *Luc. 24. 47.* eritis mihi testes in Hierusalem & in tota Iudea & Samaria & usque in omnem terram. Et illa & ista vera esse credantur & nullo inter nos contentio remanebit, quia nec illis veris ista, nec istis veris illa impediuntur. Et ista inquirunt, credimus & completa esse confitemur. Sed postea orbis terrarum apostavit, et sola remansit Donati communio. Hec nobis legant, sicut legunt de Noe & de illis duabus tribubus quæ decem separatis reliquæ factæ sunt, & hoc similiter legant & nihil resistimus. Si autem non ea in scripturis sanctis legunt, sed suis contentionibus persuadere conantur, credo illa quæ in scripturis sanctis leguntur, non credo ista quæ ab hereticis vanis dicuntur. That is. With these and like examples heretikes labour to commend their scarcety, and blaspheme the whole multitude of the church, dispersed throughout the whole worlde, in the good and holy. But I aske of them, if, which God forbid, I would not beleieve the examples which they *sell*



tell vs of to be true, how would they confute me? would they not out of holy scripture confute me, where those examples are so euidentlie mentioned, that who so beleeueth those bookes, must needs acknowledge the examples for true? Then if I ought to beleue these exāples for true as being there written, where I am not able to auouche any vntruth to be written, why doe not they also beleue the very same scriptures, describing vs a church dispersed through the whole worlde? Beholde we beleue all those examples. Let them also beleue that which our Lord saieth, *that in his name, repentaunce and remission of sinnes, should be preached through out all nations, beginning at Hierusalem.* Let them beleue, that at the end ascending in to heauen, he saied. *Ye shall be witnesses to me in Hierusalem and in all Iury and Samaria and in to all the world.* Let both those truthes, and these truthes be beleued, and we shall be at a point. For neither these truthes, are impaired by the other, neither the other by these. Yes (say they) we beleue all these sayinges, and we confesse it hath so come to passe, but afterward the whole world hath foresaken the faith, and the communion of Donatus only hath remained. But I require that they reade vs out of holy scripture this their saying, euen as they reade there of Noe and of those two tribes remayninge, after the departure of the other ten. Let them, I say in like maner reade this, and we will yelde. But if they reade not this vnto vs out of holy scripture, but only labour to persuaade it with their contetion, I beleue the wordes of holy scripture,

ture, I beleue not the wordes of vaine heretikes. Thus farre S. Augustin.

Hath he not trow we, met well with our protestants? Say not protestants of Luther & Caluin, euen as you heard right now the Donatistes to say of Donatus, that the whole worlde hath forsaken the faith, and the communion of Luther and Caluin only remaineth? Condemne not protestants al Christendome beside, as the Donatistes did? Let the protestants then (as S. Augustin here requirerh) shew out of the scriptures, the fall of the Church of Christ, as they haue reade vs out of the scriptures, the narrow congregation of the Iewes. Or if they can not shew that out of scriptures, then we answer with S. Augustin, they talke as vaine heretikes, they speake without booke, they tell vs not the worde of God. This answer may suffice all allegations that take example of the old lawe, yet for the quieting of weake and troubled consciences, disquieted much with the ofte obiections that protestants make, of Elias and the vnknown small number of true beleeuers in the place where he was conuersant, this their obiection I will at this present, before I passe furder, euidently and cleerely dissolue. Many answers may be made. But first yee shall see what Saint Augustin answereth, and after what els may be sayed.

It followeth in S. Augustin in the place last alleaged. *Sed quia se duabus illis tribubus quæ cum Salomonis filio remanserunt, comparandos putant, legant & hoc legisse pœnitabit. Sic enim commemoran-*



tur in scripturis ipsi duo populi. Pars quæ erat ad Hierusalem, Iuda nominatur. Illa vero quæ cum seruo Salomonis in ampliore numero segregata est, Israel vocatur. Legant quæ dicunt Propheta de virisque, quemadmodum peiorem dicant Iudam quam Israel, ita ut iustificatam dicant aduersatricem Israel peccatis prauaricatricis Iudæ. id est, tam graua esse peccata huius, ut in eius comparatione illa iusta dicenda sit. Nec huius tamen, nec illius peccata obsuerunt aliquid iustis, qui & hic & illic fuisse inueniuntur. Nam & in illa parte quam pro exemplo perditionis ponunt, id est, in Israel fuerunt sancti Propheta. Ibi erat ille memorabilis Helias ut de alijs taceam. Cum etiam dictum est. Reliqui mihi septem millia virorum qui non curuauerunt genua ante Ball. Ideo nequaquam pars illa populi tanquam hæresis fuisset, deputanda est. Deus enim easdem tribus iusserat separari, non ut religio, sed ut regnum divideretur, &c. That is. But because these felowes (the Donatistes, as now our protestants) compare themselves to these two tribes which remained with Roboam, let them read it vs, and it shall repent them they meddled therewith, for thus are those two peoples mencioned in scripture. That which remained in Hierusalem, is called Iuda. The greater number that seuered themselves with Ierobam, is called Israel. Let them readenow what the Prophets doe pronounce of them both, and how they call Iuda, worse then Israel: in so much that froward Israel, was iustified by the finnes of repining Iuda, that is. The finnes of Iuda were so greuous & great, that Israel in comparison of it might be called iust and righteous. Yet neither the finnes of the one, nor of the other, did any thing pre-

iudicate

Ezech. 16.

Izech. 16.

iudicate to the good and holy, which were both of the one side & of the other. For euen in the same side which these men (the Donatistes, as now our protestants) doe put for the lost number, that is in Israel, were holy Prophets also. In that side was that famous Elias, to omit the rest, vnto whom also it was saied of God: I haue left vnto me seuen thousand men, which haue not bowed their knees before Baal. Therefore that part of the people (the ten tribes of Israell) is not to be accompted as an heresy, For God commaunded these tribes to depart from the rest, not that Religion should be diuided, but the kingdome. Thus farre S. Augustin.

Here we may behold how protestants abuse the simple and ignorant, obiecting and repeating this example of Elias and of the two tribes of Iuda. For first as yee heare S. Augustin say, this diuision was not a schisme of Religion, but a separation of the dominion, for the sinnes of Salomon, as scripture specifieth. Againe Elias, whom they bring so much for example of their church, was of Samaria, not of Iuda: among the ten separated tribes, not amonge the two which remayned. If protestants compare their congregation to Iuda & to the two tribes that remained, why crake they of Elias, and that few number? If they will be compared to Elias, why will they be accompted to be of Iuda? But neither nether helpeth their turne. Let vs consider the history in holy scripture. After the departing of Ieroboam with the ten tribes, Roboam Salomons sonne and lawfull successour in the



3. Regū 12.

crowne, prepared battaill against him. Semei the Prophet warned Roboam, he should leaue off his enterprife, saying in the name of God. *A me factum est verbum hoc.* This is my doinge, By this meanes Ieroboam quietlie departed with the ten tribes, nor yet forsaking God. Afterward the scripture mentioneth. *Dixit Ieroboam in corde suo. Nunc reuertetur regnum ad domum Dauid, si ascenderit populus iste vt faciat sacrificia in domo Domini in Hierusalem. Et conuertetur cor populi huius ad Dominum suum Roboam Regem Iuda, & interficient me & reuertentur ad eum. Et excogitato concilio, fecit duos vitulos aureos, &c.* That is. Ieroboam saied in his mind. If the people ascēd customably to Hierusalem to offer their sacrifices in the remple of the Lord, the kingdome will returne to the house of Dauid, the hart of the people will turne againe to their Soueraigne, Roboam kinge of Iuda, they will kill me and returne to him. After such deliberation, he made two golden calues &c.

1. Paral.  
11.

Lo here now, after the separation, the Apostasy began. What then? Did at that time all Israel, all the ten tribes, forsake the true worshipping of God? So would protestants make men wene, that by this example they might condemne the whole church, as if it had departed all from the faith, and they only had remained in a corner, God knoweth where; but let scripture proue them liars. After that Ieroboam had thus committed idolatry, and forced also the people thereunto, the scripture saith. *Sacerdotes & Leuitae, qui erant in vniuerso Israel, venerunt ad Roboam de cunctis sedibus suis, reliquētes suburbana & possessiones suas & transeuntes*

*seuntes ad Iudam & Hierusalem eo quod abiiecisset eos Ieroboam & posterius eius, ne Sacerdotio Domini fungerentur.* That is. The Priestes and the Leuites, which were in all Israell came to Roboam out of all their mansion places, forsaking their territories and possessions, and passed to Iuda and Hierusalem, because Ieroboam and his posteritie had reiected them, that they might not execute their office of priesthood to God. Lo then the whole tribe of the Priests & Leuites, claue vnto Iuda, and worshipped God sincerely. How can this exáple make for protestants, charging the whole clergy of Christendome, with idolatry, superstition, ignorance, and lacke of all right beleefe? This is the protestants argument. Certaine of the lay Iewes fell to idolatry. Ergo the whole clergie of Christendome may erre and commit idolatry. Or to make the argument full: ergo it hath erred and committed idolatry. Be not these substantiall reasons and arguments, for a man to forsake the faith of nine hundred yeares, by the aduersaries owne confession, to folow the preachmets of a few apostat friers and monkes, Martin Luther, Peter Martyr, Bucer, Barlow, Barnes, and such other?

Yet perhaps, protestants may say, though the tribe of Leui returned to worship God truly, yet the rest of the Iewes, the greater number remained in idolatry. No Sir protestant, not so neither. Harken to the worde of God, and beleue it. It foloweth in the place aboue alleaged. *Sed & de cunctis tribibus Israel quicumque dederat cor suum ut quareret Dominum Deum Israel, venerunt in Hierusalem ad immolandum*



*victimas Domino Deo Patrum suorum: & roborauerunt regnum Iuda &c.* That is. But also out of all the tribes of Israel, such as gaue their hart to seeke after the Lord God of Israel, they came vp to Hierusalem, and offered their sacrifices before our Lord, the God of their Fathers, & they fortified the kingdome of Iuda. Lo out of euery tribe some came: and that it was no smale nūber, it appeareth by that it is saied, that they fortified and strengthened the kingdome of Iuda by their resort thither.

3. Reg. 19.

Againe in many yeares after we reade, that vnder wicked Achab, were seauen thousand true worshippers of God, where scripture mentioneth a certaine number for an vncertaine, as the maner is. And in the persecution of Ie-

Cap. 17.

*sabel, Abdias one that feared God, hidd in dennes a hundred Prophets, feeding them with bread and water.* And all this was in that part which was separated from Iuda, and which seeme to protestants all to haue fallen in idolatry. But admit they did, as in processe of time, we read that the same part of Israel was wholly caried

4. ro. 18.

away by the Assyrians, yet Iuda, Hierusalem, the priest clergy, and the temple remained, which was a figure of Christes Church that now is. For wee see by the Arrians and other heretikes East and South, Grece and Afrike, are lost and are reduced to be Turkes & Moores. Yet in the West and North, in the chaire of Peter, in the clergy of Christendome, the faith hath remained. Els protestants had not had from whence to depart. Els they had found no scriptures in the world, no baptisme, no Sacraments, no faith, if all had bene lost, as they

they wickedly and fondly imagine. By their meanes heresy hath so ouerrun the smale plat of Christendome that remaineth, that vnlesse God of his mercy stay this lamentable course of schisme and heresy, it is to be feared it will departe from Europe also. To encrease this feare, we reade diuers large and most ample countries of late discovered, by Portugals & Spaniardes, we reade of the faith miraculously preached, greedely embraced, and wonderfully enlarged in those countries, and all since Luther began. That as fast as the diuell winneth here by new fangled heretikes, so much he leeseeth an other where by Religious Catholikes, the deuout and learned company of the Iesuities, men prouided of God, both to stay heresy, and to enlarge Christendome.

*That the true Church of Christ, which continueth for euer, is a visible and known church, no preuy secret congregation.*

## THE XIII. CHAPTER.

**H**Etherto we haue proued a perpetuities and continuance of Christes Church, in perpetual sanctification (which is as Christ saith, *vt omnes vnum sint*, that all may be one in God) by testimonies of the Psalmes, the Prophets, and of the gospel. We haue answered such common obiections as are brought of protestants to the contrary, couched altogether in a litle booke lately set forth, called *the defence of the truth*. I beseech God so to work in the harte of the Reader, that as we be Christian



stian men, so we humbly acknowledge the truth of Gods worde, repine not against the clere promises of God, neither resist the holy Ghost speaking vnto vs. These are no mistes to dimme mens eyes with, but the clere light of Gods worde. They are not mens sayinges (which we ought to reuerence being men of God, men of his church, and the proudest of all protestants is not so good) but the oracles of the holy Ghost. They are not protestantes deuises, but the iudgements of holy writte. What can protestants yet obiekt against the Church of God, and the continuance therof? What surmise ca they lay in not yet touched? I would gladly satisfie all their doubtes, that they may either for their owne sakes yelde to the truth, or for the quietnesse of other, to haue no more to say. I consider the Defender a trime proctour of their euill cause. I finde in him yet one starting hole more, and one futtle escape beside all that is saied. Let vs see what that is.

He is lothe (as being wiser then the common sort) to graunt the vniuersall error of the whole church: faine he would haue some of these nine hundred yeares, to say as they say, faine he would haue the consent of this later age. Though after when he saw that failed him, he cried out and saied, the church might erre, and that we ought to thinke it had erred, because Christ & the Apostles had forewarned so. You haue heard his reasons and authorities alleaged; We haue answered them, I trust, sufficiently. Now you shal heare his former grieve. He speaketh of the Catho-  
like

like doctrines, and saierh. When they wererooted, God stirred vp from time to time diuers in all ages that reprobued them, therefore yee can not iustly bragge of quiet possession so longe time. The wiser protestants in deede, though not the better, say, as as this Defender saierh. To witt: That the church hath alwaies had such as protestantes be, though in hucker mucker, obscure, and vnknownen. Luther and Melanchthon taught so in the beginnunge, as it appeareth in the Apologie of the Confession of Augspurg. Afterward when the light of their ghospell beganne to spreade and shine abroad, they recanted this error secretly, as Fridericus Staphylus a scholer and familiar frende of them both, reporteth in his Apologie lately sett forth in the english tounge. Yet the Illyricans, zelous and vpright Lutherans, cleaue to the first worde of Luthers ghospell, & therefore this Defender may take his place in that branche of the petigree.

Staphyl. in  
Apolog.  
Angl. fol.  
107.

But who are they that God thus stirred vp from time to time? What are their names? Whe or where liued they? I will ieopard more then I will say, that he canne name none before Luther, but such as him selfe shall confesse to be either arrant heretikes (vnlesse he be farder gone in the profession of a protestant, then it seemeth to men he is) or els not perfect protestants. Wel then of this bare surmise, without any worde to proue it, he concludeth stoutly, that we must no more bragge of quiet possession so longe time. Yes Sir: My name is Thomas. And vnlesse you shew me who they are, when, and where they taught,



as you teache, that I may point vnto them with my finger, I will neuer beleue there were any such: as I ought not to do. For why should I? Marry say you. By your spirituall powers that occupied the place of the church, such men were disgraced, and their doctrine and bookes abolished, and so much as might be, brought out of memory. Lo what pretty coniectures here are for a man to build a new faith vpon, and leaue his olde? Protestantes haue hitherto bene disgraced by spirituall powres, bookes haue bene lost, thinges haue bene put out of memory. O insatiable desire of willfull heresie! What are, *verba malitia ad excusandas excusationes in peccatis*, wicked wordes inuented to excuse sinne, if these be not? Now then to comfort the Catholike, and to instruct the protestant, as I haue hitherto proued a continuance of Christes true church, and that no spirituall power could preuaile against it, so will I proue by scripture also, that the same true Church of Christ was alwaies visible, and in the shew of the world, as Luther & Melanchthon in their later daies (when they thought it should make for them to make a visible church, they beginning to play the Popes in Wittenberg) confessed, taught, and wrote.

*Lutherus in explicat.  
10. praec.  
cept. Melanch.  
in praefat. explicat.  
Symboli.*

Let vs consider the prophecies of the church of Christ, and see whether it were not fore-shewed, before heretikes appeared, that the church should be knowen, open, and manifest, wherby heretikes might alwaies be tried, the faith might from time to time be enlarged, the honour of God might in all ages be magnified. Esay the Prophet as first in order,

so first and chiefeft in euidence of writing, expreffeth no leffe an open, cleare, and knowen Church of Christ, then he did before the continuance thereof. In the beginning of his prophecy thus he writeth. *Erre in nouissimis diebus preparatus mons domus Domini in vertice montium, & eleuabitur super colles, & fluent ad eum omnes gentes. Et ibunt populi multi, & dicent. Venite, ascendamus ad montem Domini, & ad domum Dei Iacob, & docebit nos vias suas, & ambulabimus in semitis eius, quia de Sion exibit lex, & verbum Domini de Hierusalem.* In the later daies, there shall be a hill prepared of the house of our Lord in the topp of hilles, and it shall be raised aboue the mountaines, and all nations shall flow vnto him, and many people shall go, & say. Come let vs go vp to the hill of the Lord, and to the house of the God of Iacob, and he shall teache vs his waies, and we shall walke in his pathes, because the law shall come out of Siō, and the word of our Lord out of Hierusalem.

Aske here of protestants, what is this hill of the house of our Lord, but the Messias the builder of the Church of God? The hill is Christ, the house of God is the church, standing also in the toppe of other hilles, according as we reade, in the Apostle. *Superadificati super fundamentum Apostolorum & Prophetarum.* Being builded vpon the foundation of the Apostles and Prophets. But the chiefe and high hill, is Christ him selfe, vpon him the church is builded, to that hill all nations shall flow, in the light of him (as the Prophet saieth in few lines after) the gentils shall walke. Now why is Christ compared here of the Prophet



*Ambule-  
mus in lu-  
mine Dei  
nostri.  
Et ut  
wake in  
the light  
of our God.  
Esa. 2.*

*Esa. 49.*

*Joan. 6.*

*Matt. 5.*

*Act. 1.*

to a hill, and the church of God to be stan-  
ding on a hill, but because as the Messias and  
his kingdome dureth for ever, so he shall al-  
waies be open and manifest to all nations that  
shall seeke after him: as the church his house  
neuer faileth, so shall the church be alwaies  
clere and euident, for such as will repaire to  
it, wherein onely God is to be founde? Ther-  
fore the Prophet. Esay in an other place brin-  
geth in God the Father speakinge to Christ,  
saying. *Dedit te in lucem gentium, ut sis salus mea  
vsque ad extremum terra.* I haue geuen thee to  
be the light of nations, that thou be my sal-  
uation (that is, the saluation of those which  
will come to me) euen to the furdermost of  
the earth. Now when was Christ geuen to be  
a light of the nations, but in his blessed in-  
carnation, when he was sent of God the Fa-  
ther to redeeme mankind? Then he came to  
call the gentills, then he came to be their sal-  
tion through out the world. But our Sauour,  
the course of his blessed dispensatiō on earth  
being finished, and sending then the Apostles,  
as he was sent him selfe of his Father (for so  
he speaketh vnto them in S. Iohn) he turneth  
ouer the saying of the Prophet, the commis-  
sion of his Father vnto them, and saith. *Vos  
estis lux mundi.* Yee are the light of the worlde.  
Which yet more expressely he chargeth them  
withall, in his last wordes at the time of his  
glorious ascension, saying. *Vos eritis mihi testes  
in Hierusalem, & in omni Iudea, & Samaria, &  
vsque ad vltimum terra.* Ye shall be witnesses to  
me in Hierusalem, and in all Iury and Sama-  
ria, and euen to the vttermost of the earth.  
whic h

Which commission forespoken in the Prophet and repeted of Christ, S. Paule and Barnabas doe expressely challenge against the vnbeleuing Iewes, sayinge vnto them refusing the ghospell. *Beholde we turne to the gentils, for so the Lord commaunded vs: saying. I haue set thee a light to the nations, that thou mightest be a saluation euen to the furdernmost of the earth.* Acto. 13. 46.

This light therfore, which God the Father by the Prophet Esay, willeth his Sonne to be, which the Sonne our Sauour turneth ouer to his Apostles, which his Apostles expressely challenge to theselues, this light I say, to lighten the gentils, to call infidels to the faith, to confirme and strenghten such as already beleued, this light could neuer be extinguished, obscured, or darkened in the Church of Christ, in the rulers thereof, successors of the Apostles. How am I assured hereof? How know I this light can not be obscured? Our Sauour, a most vndoubted and sure warrant to builde vpon, telleth expressely the blessed Apostles, at what time he sayed vnto them, as we haue before alleaged. *Vos estis lux mundi*, yee are the light of the worlde, that the same light can not be obscured. For in the wordes immediatlie folowing he saith. *Non potest ciuitas abscondi, super montem posita.* A citie builded vpon a hill, can not be hidde. Yee are builded vpon me, the hill and light of the worlde, yee can not therefore be obscured, ouerpressed, trod vnder foote, kept preuy and vnknownen. Why then doe protestants wickedly and folishely bable, that the church may be preuy, vnknownen, obscure, and so forth? yea and that  
it



it hath bene so vniuersally in Christendome these many hundred yeares? We beleue our Sauour, that his Apostles and all their successors, are the light of the world. We do not mistrust the Apostles, Saint Paule and Barnabas, that they are the light of nations also by the commission of Christ, and that the prophecy properly spoken of Christ, may and is truly applied vnto them also. And because the church must endure for euer, we doubt not but that church is alwaies a light and clere citie of God, to lighten the worlde. If we put out this light, as protestants doo, where is the light that protestants preach? But let vs not crake of a vaine singular light, and shutte our eyes against the vniuersall light of the worlde.

Let vs open our eyes for Gods loue, and marke yet other wordes of the Prophet Esay, touching the Church of the Messias. In that Chapter of Esay, which our Sauour reading in the Synagogue, testified expressely to be ment and spoken of him, where it is written. *The Spirit of the Lord vppon me: For the which he hath anointed me, to preach vnto the poore he hath sent me, to heale the sorrowfull and contrite in harte.* All which wordes and that which foloweth, our Sauour pronounceth to haue bene fulfilled in him, in that very chapter, I say, let vs see what the Prophet foretelleth vs of the people of the Messias, of his Church, & faithfully congregation. In that Chapter after a description of the Messias him selfe, of his power, and righteousnes, of his priestes and ministers, of the calling in of the gentils to folow

Luc. 4.  
Esai. 61.

folow and beleue in the Messias, the Prophet expressly declareth both the perpetuities of the church, and the euident clerenesse thereof, saying. *Dabo opus eorum in veritate, & fœdus perpetuum seriam cum eis. Et scietur in gentibus semen eorum, & germen eorum in medio populorum. Omnes qui viderint eos, cognoscent illos, quia isti sunt semen, cui benedixit Dominus.* I will make their worke perfect, and I will strike an euerlasting league with them. Their seede and their generation, shall be knowen among the gentils, and among the people. All that see the shall know them, that these are the seede, which the Lord hath blessed. What is the seede and generation that the Prophet here speaketh of, but that seede of Abraham, of whom the Apostle saith: *Si vos, Christi estis, semen Abrahae estis.* If yee be of Christ, if yee be Christian men, yee are the seede of Abraham. This seede all the worlde shall know, at lest all the gentils and nations, the Iewes perhaps shall not, nor will not be a knowen of the Church of Christ, but all the gentiles to whom and for whom the gospell is preached, shall knowe it, saith Esay.

Gal. 3.

If the protestants come of the Iewish race, if they be not of these nations which shall embrace the Messias, no maruaile if they will haue no knowen, & visible Church of Christ, which all nations beside shall know, to which men shall point with their finger, and say. Lo here is the church, here be Christians. I aske therefore of such protestants as this defender is, which will haue that alwaies protestants haue bene, but overpressed and kept downe a long



long time by the papistes, I aske of such, all these nine hundred yeares before Luther or Wiclif appeared, let them point vnto vs their church, let them shew their congregation, let them tel vs where they were known in all Christendome. All that see them, shall knowe them, saith the Prophet Esay. Walked they perhaps in nettes, or inuisible? Were they a preuy vnknown congregation? Then they were not the seede which God hath blessed, they were not of Christ, they were heretikes, I warrant you, and such they will proue, let them be named when they can. As for the true Church of Christ, it is euident to the eye, it is vniuersall, open and clere. The Prophets tell vs so, and therefore we belecue so.

Let Esay speake againe, he saith. *Parauit*  
 Esa. 52. *Dominus brachium suum in oculis omnium gentium,*  
*& videbunt omnes fines terra salutare Dei nostri.*  
 God hath prepared his holy arme (Christ our Sauour) in the eyes of all nations, and all the coastes of the earth shall see the saluation of our God. Lo it is prepared in the eyes of all nations, it is to be seene, it is open, euident and clere. And to whom? To all nations. Yea will the protestant say, to the elected and chosen sortes of all nations, to the predestinate people. Not only so Sir Protestant. The Prophet saith farder. *Quibus non est narratum, viderunt, & qui non audierunt, contemplati sunt.* Such as the Messias hath not bene preached vnto, yet they haue seene, and such as haue not heard, haue yet beholden. What is this to say, but that the church of the Messias, his beleeuing people, shall be such a known multitude

rude through out all nations of the worlde,  
that euen the heathen them selues shal know,  
that such a people there is?

Now protestants will make vs beleue, that  
all these nine hundred yeares, the very Chri-  
stians themselves knew not their preuy sectes,  
that they haue alwaies lurked in secret con-  
gregations, that the knowen multitude of  
Christians was no Church of Christ at all,  
but the seate of Antichrist him selfe: the true  
church being all that meane while obscured,  
darkened, and trod vnder foote. As contrary  
as light is to darknes, so contrary is this wic-  
ked doctrine, to the verdir of holy scriptures.  
For beholde yet againe a perpetuall church,  
in a visibie and knowen multitude promised  
vnto vs, by the same Prophet, saying to the  
church of the Messias. *Erit tibi Dominus in lucem* cap. 60;  
*sempiternam, & Deus tuus in gloriam tuam. Non*  
*occidet vltra Sol tuus, & Luna tua non minuetur, quia*  
*erit tibi Dominus in lucem sempiternam.* The Lord  
shall be to thee an euerlasting light, and thy  
God shall be thy glory. Thy Sun shal no more  
goe downe, and thy Moone shall not vanish,  
bicause the Lord shall be thy euerlasting light.  
Which wordes of the Prophet, though it shal  
more effectuously and amply be fulfilled after  
the end of the world in the second coming of  
our Sauour, when the elected shall raigne  
with him for euer, yet as S. Hierom saith,  
*ex parte in Ecclesia quotidie videmus expleri.* We see In compo-  
it partly to be fulfilled daily in the church. sar. ibidem;

And therefore also the Prophet in this very  
chapter a litle before saied. *Ambulabunt gentes*  
*in lumine suo, & Reges in splendore ortus sui.* Na-



trions shall walke in thy light, and kinges in the brightnes of thy arising. In which wordes we may note the cause why the church ought to be cleere, visible, and knowen: and how absurde it is that it should be darke, obscure, and inuisible. Because forsooth Nations shall walke in the light thereof. Why shall not the church (which the Prophet compareth here to the Moone, as in many other places of scripture it is also cōpared) vanish away, why shall our Sonne of iustice neuer goe downe, Christ neuer be vnknownen, which yet only in his church is knowen, and therefore the church can neuer be vnknownen? why, I say, doth the Prophet foretell all this, but because (as he saith also) the nations must walke in this light? For in darknes of infidelitie, how can infidels come to the goſpell, vnlesse the light of the church, I say, of the Catholike & true beleeuing church be seene and knowen? Were it enough to come to a sort of Christians, called papistes, which were tombléd them selues in idolatry, blindnesse, and superstition, and learne a corrupted faith, in the which no saluation can be had? As good no faith, as such a faith. Els if papistes haue had all these nine hundred yeares such a corrupted faith, as yet they might be saued by, then I for my part, being sure of my saluation by this faith I was borne in, euen by my aduersaries owne confession, I will be papist, as long as I liue, God willing: I will neuer hafard my selfe to be a protestant (be it neuer so sweete and pleasaunt a profession) where the matter standeth in doubt, if being a papist I may be sure to be saued.

ued. But if papistry be a thing stuffed with idolatry, superstition, dangerous deceites, voide of the true worshipping of God, and so forth, then I say, in all these nine hundred yeares, the light hath lacked (which by the assurance of holy scripture is everlasting, and therefore shall neuer lacke) by the which infidels might become Christians, heretikes might be boulded out from among the sound flower of true beleeuers, and the right doctrine might be tried from the bastard. But this as long as the church endureth, which endureth for euer, as it is already proued, can neuer lacke. The church therefore, hath alwaies this light, is alwaies cleere and euident, neuer vanissheth away, can neuer be obscured, darkned or ouerpressed, but so that alwaies it sheweth it selfe and appeareth. Truth (say the philosophers) may well be suppressed, but it can neuer be oppressed. But the truth of God which passeth all truth, builded vpon reason and depending of mens estimation, can not so much as be suppressed, obscured, or blotred at any time.

Let vs consider in what order Christ left his church to continew in, euen to the worldes ende (for that is already proued) at his visible departure hēce. The Apostle crieth out alowde vnto vs, that we forgett it not, and saieth. *Ascendens Christus in altum, captiuam duxit captiuitatem, dedit dona hominibus.* Christ ascending in to heauen, lead captiuitie captiue, and gaue giftes vnto men. Christ hauing wrought the redemption of mankinde on earth, and purchased it with his most pretious blood, wiped

Ephes. 4



out the det betwixt God and man, tooke away the bonde of blindnesse, and hard hart from gentilitie, and made a free way for the gospel to be preached through out the world. These were the mercifull giftes which Christ ascending into heauen, left vnto men, as it appeareth by the very last words spoken vnto his blessed Apostles at his Ascension, saying.

*Marci. 16. Euntes in mundum vniuersum, predicate euangelium omni creaturae*, goe yee in to the whole world, and preach the ghospell vnto all creatures. This was the heauenly cōmission to performe and bring to effect, that Christ by his blessed Incarnation, death, & Resurrection had purchased & procured. For the execution of this commission, yee shal see what giftes they were which the Apostle saith he left vnto his church. It foloweth in S. Paule. *Et ipse dedit*

*Ephes. 4. quosdam quidem Apostolos, quosdam vero Prophetas, alios vero Euāgelistas, alios autem Pastores & Doctores, ad consummationem sanctorum in opus ministerij, in edificationem corporis Christi, donec occurramus omnes in unitatem fidei & agnitionis filij Dei: that is.* And he gaue some Apostles, some Prophets, some Euangelistes, other Pastors and Doctors to the persfiting of the holy, for the worke of ministratiō, to the building vp of Christes body, vntill we meete all in to an vnitie of faith, and an vniforme acknowledging of the Sonne of God.

In these wordes the blessed Apostle declareth, that our Sauour hath left vnto his church to plant the faith, to water it and preserve it, some Apostles, Prophets, and Euangelistes, other Pastors and Doctors. And that  
how

how longe trow we? For the space of five or six hundred yeares, that it might afterward faile nine hundred more? Or was this prouision made to continew in it for euer? The Apostle saith, *untill we meete all in to one faith, untill we all acknowledge the son of God, Christ Iesus.* Now: God wil that all men shall be saved, & that all attaine to the knowledge of the truth. But how shall this meanes alwaies be in the church, that truth may be alwaies taught, vnlesse there be alwaies some in sight and knownen, by whose authoritie the truth may be persuaded? *Fides* (saith S. Paule) *est ex auditu.* *Quomodo autem audiunt sine predicante, quomodo vero predicabunt, nisi mittantur?* Faith is learned by hearing the ghospell. But how shal they heare without a preacher, or how shal they preach, vnlesse they be sent? The church then must alwaies haue preachers to preach, and others to send & appoint such preachers. All this requireth an outward shew & face of a church. And therefore that which the psalme saith, *In sole posuit tabernaculum suum,* God hath placed his tabernacle in the Sonne, S. Augustin expoundeth it. *In manifesto posuit Ecclesiam suam,* God hath placed his church, in the sight and shew of the world. *Non in occulto, non qua lateat, non velut operta, ne fiat sicut operta super greges hereticorum.* Not in a corner, not to be hidde, nor as couered, lest it be as a couer to flockes of heretikes. And the Apostle meeting with such louers of darkenes, as protestantes are, taking away the light of the church, saith. *Si operum est Euangelium nostrum, is qui pereunt, operum est.* If our ghospell be couered, it is coue-

1. Time, 2.

Rom. 10.

Psal. 14.

In enarrat.  
ibidem.

1. Cor. 4.



v. Tit. 2.

red from them which perish, to the faithfull it is open. And againe. *Manifestauit Deus temporibus suis, verbum suum in predicatione*: God hath made open his worde by preachinge, in the time appointed &c.

Three reasons, Why the Church of Christ ought of necessitie alwaies to be a clere, euident, visible, and known church. In the second of which reasons, a sensible disputation is made, to trie whether our countrie among other might possibly haue attained to the right faith, without the helpe of a known church, in all this pretended time of papistry.

## THE XIII. CHAPTER.

Three reasons most euident out of these places of holy scripture and other I gather, why the church ought of necessitie to be cleere, euident, and known. The one is, in respect of vs, that will and must learne the faith of the church: the other two are in respect of the church, which should teache it vs.

The first Reason

In respect of vs, God of his infinite mercy leauing continually to his church Apostles, Prophets, Pastors, and Doctors to the perfittinge of the same, to builde vp the bodie of Christ, the whole vniuersall church, to preach the faith, it is more then necessary that she should be known, open, and manifest to those which shall come to the faith. Otherwise the infidell seeking for Christianitie, shall come from paganism to heresy, from no faith to a false faith, from ignoraunce to an euill knowledge. And that speciall grace and gifte, which

*First planted among vs Englishmen. &c.* 151 The 1. par  
 which Christ at his Ascension bestowed vpon  
 the world (as Sainct Paul there expresseth) of *Ephes. 4.*  
 Doctors and Teachers, were to men vtterly  
 vnprofitable and like to a riche treasure faste  
 locked vp, or to a good inheritance left to a  
 mortall enemy, a spoiler, and cutthroate, if  
 those Doctors and teachers were such that a  
 greater number of counterfained teachers, of  
 deuils in Angels apparance, of heretikes, ido-  
 lators, and maintainers of superstition vnder  
 the name of Christian Prelats, had the dis-  
 posing of Gods worde, distributing of his ho-  
 lie Sacraments, the preaching of the faith:  
 finally did ouerbeare and cleane presse downe  
 the other. But if all this be against the merci-  
 full prouidence of God, *who disposeth all things*  
*sweetly:* against the goodnes of our Sauour, *Sap. 8.*  
*whose gratioufnes and mercy* (as the Apostle saith) *Tib. 2.*  
*hath appeared manifest to all men,* and against all  
 reason, then truly were it only for our respect,  
 as God became man for vs, sent his Apostles  
 men, to preach vnto vs, as he placed in them  
*verbum reconciliationis*, the worde of reconcilia-  
 tion, the worde of life: so would he vndoub-  
 tedly after his Ascension and the Apostles de-  
 parting, leaue a church (seing it dureth fore-  
 uer) meete alwaies for men, to be known of  
 men, to be found of men, and to be vsed of  
 men.

In respect of the church it hath pleased *The second*  
 God, that because faith leaneth vpon autho- *Reason.*  
 ritie, and authoritie is stronge in a multitude,  
 therefore though in the primitiue church be-  
 cause of daily miracles and euident giftes of  
 the holy Ghost, the authoritie of a few, drew



whole countries to the faith, yet afterwarde those sensible graces, and speaking with tongues, the giftes of prophecy and miracles ceasing, heretikes in the church abounding, it pleased God to keepe alwaies the church in a knowen multitude, whose authoritie might draw the simple, persuaide the learned & wise, and keepe out the heretike. That the simple by authoritie is drawen, it is so cleere, that it needeth no prooffe at all, and we wil not stand vpon it. That the learned are persuaided by authoritie of a multitude, I will cleerely and sensibly proue, by the discourse of a disputation of S. Augustine, with a learned frende of his not yet christned, *Honoratus* by name. This *Honoratus* was a learned young man, a familiar frende of S. Augustin, yet a Manichee, and not Christened in the Catholike faith. S. Augustin persuaedeth with him to leaue the Manichees, and come to the Catholike Church. For this purpose he commendeth vnto him, the vniuersall and knowen authoritie of the church, professing first, that vnlesse we yelde to authoritie, there is no meanes to attaine to religion. Whereupon he saieth. *Vera religio, nisi*  
*credantur ea quae quisque postea, si bene gesserit, dig-*  
*pendi. c. 9. nusque fuerit, assequatur atque percipiat, omnino sine*  
*quodam graui authoritatis imperio iniri recte nullo*  
*modo potest.* True Religion (vnlesse such thinges be first beleeued, which afterward euery man, if he vse himselfe well and be found worthy, may attaine vnto and vnderstand) can not possibly by any meanes be well and orderlie receiued, without some weighty commandement & force of authority. Meaning hereby

Lib. de vti-  
 litate cre-  
 dendi. c. 9.

by that a learner of Religion, must first obey, and folow the authoritie of his teacher. He must first beleue because he is so taught, not because he is so perswaded. And therefore also the Apostle saith. *Accedentem ad Deum oportet credere.* He that cometh to God, he that learneth the faith, must first beleue. This authoritie of teachinge the faith, S. Augustin draweth from the church, the true and only teacher of all right faith. The Manichee withstode this authoritie, and would not be drawn thereby, euen as now and euer, heretikes haue refused that duty and obedience. S. Augustin therefore in that writing to his frende, disputerh as though it were presently & face to face with the heretike for the authoritie of the church. You shall first heare S. Augustins disputation, and then our simple discourse thereupon, exemplified by the state and case of our owne countrie, at what time it first receiued the faith of Christ. I beseeche the gentill Reader to marke & ponder wel the whole. It shall I trust effectuously proue to our purpose, to instruct the protestant, and to comfort the Catholike.

S. Augustine, as I saied, turning his talke to the Manichee, who professed to draw men by reaso not by authoritie to their false faith, vselh these wordes. *Sine haeretice paululum mecum ipse considerem. Christum ipsum quomodo apparere hominibus voluerit, qui istis etiam vulgaribus oculis visus esse praedicatur, ego non vidi. Quibus de illo crediderim, vt ad te iam tali fide praestructus accedam, nullis me video credidisse, nisi populorum atque gentium confirmata opinioni, ac fame admodum ce-*

leberrima.

Lib. de vtilitate credendi cap. 14.  
Tomo. 6.



terrima. Hos autem populos Ecclesie Catholica myste-  
 ria vsquequaque occupasse. Cur non igitur apud eos  
 potissimum diligētissime requiram, quid Christus pra-  
 ceperit, quorum auctoritate commarus, Christum ali-  
 quid vrile praecepisse iam credidi? Tu ne mihi melius ex-  
 positurus es quid ille dixerit, quem fuisse aut esse non  
 putarem, si abs te mihi hoc commendaretur esse cre-  
 dendum? Hoc ergo credidi, vt dixi, fama calebritate,  
 consensione, verustate roborata. Vos autem, & tam  
 pauci & tam turbulenti, & tam noui, nemini dubitum  
 est quin nihil auctoritate dignum proferatis. Qua igi-  
 tur ista tanta dementia est? Illis crede, Christo esse  
 credendum, & à nobis disce quid dixerit. Cur obsecro  
 re? Nam si illi deficerent, nec me quicquam docere pos-  
 sent, multo facilius mihi persuaderem, Christo non esse  
 credendum, quam de illo cuiquam, nisi ab ijs, per quos  
 ei credidisset, discendum. O ingentem confidentiam  
 vel potius ineptiam. Ego te doceo quid Christus praee-  
 perit, cui credis. Quid si non ei crederem? Num ali-  
 quid de illo me docere posses? Sed oportet, inquit, vt  
 credas. Num vobis eum commendantibus? Non inquit,  
 nam nos illos qui ei credunt, ratione ducimus. Cur igi-  
 tur illi credam? Quia fama fundata est. Virum per  
 vos an per alios? Per alios, inquit. Illis ergo credam vt  
 tu me doceas? Deberem fortasse nisi me hoc illi prae-  
 cipue monerent, vt omnino ad te non accederem. Dicunt  
 enim perniciosas vos habere doctrinas. Respondebis,  
 mentiuntur. Quomodo igitur eis de Christo credam  
 quem non viderunt, de te non credam quem nolunt vi-  
 dere? Scriptis, ait crede. At scriptura omnis si noua &  
 inaudita proferatur, vel commendetur à paucis nulla  
 confirmante ratione, non ei, sed illis, qui eam profe-  
 runt, creditur. Quamobrem scripturas istas si vos pro-  
 fertis tam pauci & incogniti, non libet credere. Rur-  
 sus me ad multitudinem famamque reuocabis. Cobibe  
 tandem

*tandem pertinaciam & nescio quam indomitam propagandi nominis libidinem, & mone potius vt huius multitudinis primates quæram, & quæram diligentissimè ac laboriosissimè, vt ab his potius de his literis aliquid discam. Qui si non essent, discendum omnino esse nescirem. Tu vero in latebras tuas redi, nec quicquam insidiare sub nomine veritatis, quam conaris eis adimere, quibus auctoritatem ipse concedis: that is.*

Suffer me ô heretike, to consider the matter a little with my selfe. As touching Christ him selfe, how he appeared vnto men, and was seene with these bodely eyes (as it is saied) I saw not. But as touching those, at whose worde I beleeued that Christ was (that with this faith forearmed, I might now harken to your doctrine) I see well, I beleeued herein no other then to a common consent, and a famous report of peoples and nations. These peoples also, I see in all places to be in possession of the misteries of the Catholike church. Why then shall I not most diligently seeke at their handes, what Christ hath commaunded, at whose handes, and by whose authority first moued, I haue now beleeued Christes commaundements to be good and profitable? Wil you better expoūd vnto me what Christ hath saied? Whom I would not beleue that euer he was, or now is, if at the warrant of your worde I should beleue it. For (as I saied) I haue already beleued this by that famous report of men, confirmed with consent and antiquitie. But you so few, so out of order, and so new, cleere it is that you bringe with you nothings worthy of authority. What madness then is this of you, to say? Beleue them (the known



known multitude of Christendome) that yee ought to beleue in Christ, and learne of vs what Christ hath saied. And why so I pray you? Truly if that common consent of nations should faile, and could teache me nothing, I should easier persuaade my selfe, not to beleue Christ at all, then to learne what to beleue of Christ of any other, then of such by whose meanes I first beleened Christ. What confidence is this of yours, or rather fondnesse, to say, I will now teach thee what thou shalt beleue of Christ, in whom thou art already persuaaded to beleue? Suppose I did not yet beleue in Christ at all. Could you then teach me how, and what I ought to beleue of him? Tut say you, thou must first beleue. But how? By your authority, or at the warrant of your mouth? No say you, not so. For we by reason do instruct such as doe already beleue in Christ. But why the shall I beleue in Christ? Because of the common authoritie already grounded. But vpon whom is this authority grounded? Vpon you, or vpon other? Vpon other yee confesse. Shall I then beleue them first, that afterward you may schoole me and instruct me? I might so perhaps, were it not that they expressely commaunde me, not to come at you. For they say you teach very pernicious doctrines. They lie, say you. How then shall I beleue them touchinge Christ, whom they neuer saw, if I may not beleue them touching you, whom they will not see? Here yee say. Beleue the scriptures. But as touching scripture, if being new and straung it be commended of a few, without reason to

confirm it, then not the scripture, but they which commend the scripture are beleueed. Therefore if yee being so few and vnknown, commend vs the scriptures, I refuse to beleue them. Here againe (for the authoritie of scripture) you presse vs with the known multitude of Christendome and receiued authoritie. Away, away with this peeuish forwardnes & vnruely appetite of worldly fame, and desire of singularitie. Counsell me rather to enquire out the head rulers of this known multitude, and that most diligently and most painefully to enquire them out, that of them rather I may learne somewhat touching these scriptures. As for you, gett yee to your corners & straights, delude vs no more with the name of the truth, which you would take frō them, whose authority yee graunt & confesse.

Hether to S. Augustin, directing his talke to the Manichees, busy heretikes of his time, and labouring to plucke from them his dere friend Honoratus, a young man of much learning and towardnesse. The reasons wherewith he persuadeth, stande most vpon the known multitude of the Catholique Church, vpon the authority therof, vpon the scarce, straight and narrow number, the vnknown, troublesome and vnruely secte of the Manichees. To applie the reasons to our purpose, I say. If protestants all these nine hundred yeares lacked not, but were continually ouerborne with the known multitude of the papistes, and their spirituall rulers, one that would haue come to the faith (as infinite thousands did in that compasse, as we shall anon by the particu-



ticulars declare) how could he escape the errors of the known multitude, and haue picked out the true gospell of the protestantes being few, vnknown and preuy? Or els if he had espied them out, and known of some such preuy sort of beleeuers in Christ, because perhaps such felowes were they neuer so much kept vnder the spiritual rulers, yet they would start out now and then, and shew a glimmering of their singular light, maugre all the Catholike consent and labour to the contrarie, would he yet being a man of wit and vnderstanding (for of such a one we now dispute) beleeue that pelting, small, and obscure company, in matters of conscience and beleeve? Would he not rather as S. Augustin here disputeth, aske them with what authoritie they could persuaade him?

If in these nine hundred yeares, for example, at that time as that blessed man S. Augustin our Apostle with his company, came to preach the faith to English men, some of the wiser and more circumspect sorte had enquired of them, and saied; Sirs, you preach vnto vs blessed matters, and tell vs wonderfull tydings, but how can we be assured, that these thinges are true, by what authoritie doe yee preach it, what thinke we would S. Augustin haue answered here? Forsooth he would haue shewed them the bookes of holy scripture. Out of them he would haue read, first the creation of the world, then the fall of Adā, the inundation of the world for sinne, the small cōpany of Gods people left in Noe & his felowes, then the chosing out of Abraham from  
among

among other people of the worlde, for the great faith obedience and confidence he had in God, the promises made to him and his feede for euer, the departing of his posteritie in to Ægypt, the miraculous deliuerance of them vnder Moyses, the law geuen them in the desert, their entrie in to the land of promise, the gouernaunce of that people, first vnder Iudges, then vnder Kinges, and last vnder Bishops, the Prophets rising from time to time, the cleere prophecies of a Messias to come, of the calling of the gentiles, and fall of that people: last of all of Christ himselfe so longe looked for, so euidently and heauenly working vpon the earth, his whole behauour, incarnation, preaching, passion, death, resurrection, ascension, sendinge downe the holy Ghost to his church, commission to his Apostles and their successors for euer, all confor-mable to the olde prophecies, and expectation of the true feede of Abraham, all sweete and comfortable.

But now when he had read all these things, and had made a more ample discourse vpon the particulars, we denie not but God working secretly and mercifully within, it might haue turned the hardest hart of any paynim or heathen, yet because God alwaies worketh not miracles, nor alwaies geuerh not such especiall grace, there woulde not haue lacked some, that though they wondered at the order and processe of so goodly a successe, yet they would doubt whether all these thinges were true, and they would aske what authoritie haue those bookes, out of which yee reade



vs this wonderfull processe? Here S. Augustin with his cōpany would shew that these bookes were allowed for such by an vnuincible authority, of a famous report and consent of nations. For first, the olde Testament he might shew to be receaued of the Iewes euen yet liuing, though enemies to the cause: then that both the olde and the new, were beleued and receaued of an vndoubted authority of whole Christendom the dispersed through out most partes of the worlde, as in all the Orientall partes, in Italy, Fraunce, and Spaine, and in diuers places of Africa. And this argument of vniuersall authoritie is so good, that if the protestant (as we must imagine some to haue bene at that time, as you heare the Defender say) stooode by him selfe, or if the Pelagian a preuy secte of that time lurking in many corners had bene present, he would neuer haue interrupted the tale of S. Augustin and his monkes, touchinge this generall authoritie, but would haue let the Catholike to worke & bring the Infidell first to the faith, which his pelting preuy cōgregation, by the way of authoritie, were neuer able to do.

Mary, afterward when the Catholike particularly should come to euery point of Christian Religion, as when he would teach him the Sacraments, and tell him that there are seuen, and that baptisme is the first, without the which none can be saued, with the rest of the Sacraments and other particular pointes, then surely the protestant would haue stepped in, and saied to the young beginner and learner of his faith, nay sir, you must beware yee  
beleue

beleue nor this man in all pointes. The Pelagian would haue saied, as touching iustification, when this papist, scholer of that blinde Pope Gregory telleth you, that you can not worke well without the continuall grace of God, nor merit without it, that is false. You may by your owne power and abilitie, being a Christian man do all such things, &c. The Manichee contrarily would so extoll grace, and debace the nature of man, that he would denie (as the Caluinistes do now) vtterly any power in man, or free will to worke well. The Donatist would haue stepped in and sayed, medle not with this traitour, which communiceth with that Pope of Rome. For he confirmed the creating of one Cecilianus a false Bishop of our countrie, which in time of persecution betraied Gods bookes. And therefore both he and all that hold with him euen all the world, beside a few of vs in Africa, are excommunicated. The Eunomiā would haue thrust in and sayed, all these are but ignorant asses, nor see nor the true light of the gospel, triflinge so about good workes, whether they neede grace or may be done without grace, and making such a do of betraying a few bookes, the true saluation of a Christian man is only faith, beleue in Christ, and there is no perill of damnation. The Arian he would haue inueighed against prayer for the dead. Vigilantius would haue rayled against praying to the Sainctes, vsing of lightes in the church, visiting Martyrs tombes, and such like exercises. Eustathius with his compli- ces, would haue plucked him from obserua-

*August. de  
herf. ad  
Quod vult  
Deum.*

*The Lu-  
therans o  
Lipsia tea-  
che so,  
August.  
har. 468*

*Aug. cōtra  
Cresc. li. 3.  
cap. 6. &  
alibi sepe.*

*August.  
har. 542*

*Har. 537  
Hieron.*

*Cōc. Gang.  
in prefas.  
August. l. 1*

tion



ca. 7. de pec  
cat. mer. &  
remiss.

In Synod.

Nicen. 2.

August. in

Psal. 132.

Idē hē. 27.

Her. 50.

Cyrillus li.

9. cōtra Iu-

lianum.

tion of fastinge dayes. Iouinian would bid them in any case take heede they made no good vowes, especially of chastitie. The Marcionistes and Manichees, would bid him beware of Images. The Donatists would once againe haue rushed in and saied, what make these monkes to preach the faith? The Pepuzians would haue taught him, that holy orders is no Sacrament. The Vadiani, that the pompe of the Pope and other Prelats, liked him not. Iulian the Apostata would haue geuen him counsell to take heede in any wise, that he did no more then was expressely commanded in scripture, by the which counsell he should be sure to be a right protestant, & of the purest sorte.

Thus you see, protestants haue layed in their verdict against S. Augustine the monke and his company, who taught all contrary to those mens instructions, as we shall anon particularly declare. You see protestants haue talked their mind to this nouice of Christian Religion vnder the cotes of Plagians, Manichees, Donatists, Eunomians, Arians, Vigilantians, Eustachians, Iouinians, Marcionistes, Pepuzians, Vadians, and last of Iulianus the Apostata, all preuy lurking sectes of heretikes, yet espied and condemned for such, before the first preaching of the Christiā faith by S. Augustin in England. Of other preuy sectes defending at that time the ghospell of protestantes, I remember at this present no more. But let vs suppose, that euen then there were Lutherans, Caluinistes, Suenckfeldians, Anabaptistes, Osiandrins with all the rest of  
their

their branches, lurking and prying in corners for a faire day. No doubt their zeale is such, euery one in his kinde would haue bene as busie as Bees, to draw this youg beginner from the Catholike knowen multitude, to their prety preuy congregation. What then should that young nouice of Christian Religion being learned, or lacking not the common wit and discourse of reason, haue saied or done in this variety & confusion of opinions, set against Augustin our Apostle & his poore monkes? Vndoubtedly he would haue considered, which of all these companies brought best authoritie for him. As for scripture, he saw euery secte embraced and reuerenced no lesse then the other. But seing them all diuersly to interpret this scripture, and vpon one booke to ground so manifold, contrary, and diuers opinions, he would haue soughe for authoritie, not of the booke, but of those which commended the booke, and by whom the world was induced to beleue that booke, hoping by their helpe to vnderstand the booke. Then (as S. Augustin the Doctor here counselleth his lerned frend Honoratus) he would haue bethought him selfe, why do I beleue that there is a Christ, or any such faith at all to be saued by, as Christians do professe? Forsooth he would remember that *herein* (as S. Augustin the Doctor saith) *he beleued no other then a common consent, and famous report of peoples and nations. That these peoples also, were in possession of the mysteries of the Catholike Church.* And therefore he would haue saied to these protestants, of what so euer cote they had bene of,



that he would seeke of this knowen multitude and common consent, as well how and what to beleue of Christ and his religion, as he had before beleued that a Christ there was, and a Christian faith to be learned. He would say to these protestants, that they were so few, so wilde, so out of order, and such vpstartes, that their authoritie was nought worth. And that if there were no better authoritie then their preuy, and small vnknown number, he would neuer beleue such straunge and vncredible matters as the scripture containeth. But because he seeth the whole world, to follow the authoritie of those holy letters, he is content to learne what these bookes do teach, and what that scripture meaneth. Mary this he would learne not of them (for whose sakes he came not first to the faith) but of the same knowen multitude, by whose authority he beleueh the bookes to be good, and the scripture to be holy.

Yet the protestant would not leaue so, but would say, this knowen multitude belieth vs, when they tel you we are heretikes: they them selues haue corrupted the faith, and beare but the name of Christians only: we wil teach you the true ghospel, and the sence of Gods word. By S. Augustins counsel the Doctor, this beginner shall conclude with the protestant, be he a Manichee, a Pelagian, or of whatsoeuer cote yee will, that he will seeke the sence of holy scripture, and will of Christ, at the rulers and heads of that multitude, by whose authoritie he hath beleued the bookes to be good and Christ to be God. If beside all this, the  
pro-

protestant will yet vrge the gospel, & presse the young nouice of Christian Religion, with expresse wordes of holy scripture, saying. Sir, you doe well to beleue the gospel, for the authoritie of the whole corps of Christendome, which assureth you that this is the verie gospel in deede, and the true expresse word of God, in this you doe very well, but now I will shew vnto you in very cleere and euident wordes of the gospel, that these men haue a wronge opinion of vs, and doe falsely condemne vs for heretikes; If I say the protestant will thus yet reason, then the saied nouice by the counsell of S. Augustin, and by reason it selfe, may make him the answer which S. Augustin in like case made vnto the Manichee.

*Si forte in Euangelio aliquid apertissimum de Manichei Apostolatu inuenire potueris, infirmabis mihi Catholicorum auctoritatem, qui iubent vt tibi non cre-* *Contra epi. Fundamēti cap. 3.*

*dam. Qua infirmata, iam nec euangelio credere poterō, quia per eos illi credideram,* that is. If perhaps you can finde any cleere or euident place in the gospel, that Manichee was an Apostle, then you doe make me to discredit the Catholikes, bidding me in no case to beleue you: whom if you make me to discredit, then I can geue no credit to the gospel, because by their authoritie I did beleue the gospel. The same answer may be made of the nouice to the protestant, thus. If you Sir protestant, can proue vnto me out of the gospel, that Luther was a right Euangelist (as he wrote himselfe) or that your doctrine is right, then you proue the Catholikes lyars, which tel me that Luther was an Apostata, & that your doctrine



is an heresy. But if you proue the Catholikes lyars, then may I not beleue the gospell. For at the authoritie and commendation of Catholikes, that is, of the knowen corps of Christendome, I was first induced to beleue Christ, and this booke to be the gospell of Christ, and the worde of God. So that if you proue them lyars in the last, I haue no cause to beleue them in the first. And therefore either vnderstand the gospell, as they doe, by whom I beleued the gospell, or els bidde me not beleue the gospell at their warrant, by whose authoritie I beleued it: which if you bidd me to do, then vnlesse you bring me a greater authoritie then is the consent of all Christendome, which I am sure you can neuer be able to do, you bidde me plainly not to beleue the gospell at all. Away therefore with your preuy particular sectes, and suffer me quietly to learne of these virtuous monkes whom I see to communicate with all Christendome, and to teach a common receaued doctrine of all Christian men, how and what to beleue of Christ, as well touching faith, as touching life and maners. By this discourse of S. Augustin the Doctor, we see the only knowen Catholike Church of Christ and the authoritie therof, is that which draweth to the faith, which authoriseth holy scripture, and induceth men to beleue Christ & Christendome. As for the preuy congregations of protestants, imagined and supposed to haue continewed all these nine hundred yeares, if they had so done (as protestants will neuer be able to proue while they liue) yet I say, if they had

For farther  
knowledge  
of this dis-  
course how  
by authori-  
tie of the  
church the  
heathen is  
brought  
to the faith  
the learned  
reader may  
peruse S.  
Augustin.  
Cōtra Fan-  
aticum Mani-

*First planted among vs Englishmen. &c.* 167 The 1. part  
had continewed, yet they had neuer bene able *cheu li. 13.*  
to haue conuerted infidels to the faith, which *cap. 7. &*  
is one leſt of the principalleſt effect of the *ſequētibz.*  
church and the goſpell. Only the known  
church, which proteſtants call papifteſ, could  
doe that, and haue done it plentifully, euen  
in theſe later nine hundred yeares, as we ſhall  
anon particularly declare. Beſide this diſ-  
courſe of S. Auguſtin proceeding by drift of  
reaſon, if we haue an eye to the expreſſe teſti-  
monies of holy ſcripture, the Pſalmes, the  
Prophets and the Apoſtles before alleaged,  
for the continuaunce, and cleere knowledge  
of the true church, we ſhall I truſt euidently  
ſee how farre from truth and Chriſtianity this  
wicked ſurmise of the defender and other pro-  
teſtants is, ſaying the ſpirituall rulers and  
heades of the known church, haue alwaies  
kept the truth vnder foote, diſgraced the true  
doctrin of Chriſt, and aboliſhed bookes we  
wote not what.

The third reaſon, and ſecond in reſpect of *The third*  
the church, that of neceſſitie the true church *reaſon.*  
muſt be a known multitude, is, for keeping  
out of wolues from the folde of Chriſtes true  
ſheepe, heretikes out of the church. This ap-  
peareth moſt euident in holy ſcripture, that  
we neede not ſeek to diſcourſe of reaſon. S.  
Paule foreſhewing that hereſies ſhould ariſe  
in the church ſaieth. *Oportet hereſeſeſſe, vt ij qui* 1. Cor. 11.  
*probatu ſunt, manifeſti fiant in vobis.* There muſt  
be hereſies, to the entent that thoſe which are  
perfit among you be known: meaning that  
the ſtorme of hereſy ariſing, the perfit will  
not remoue from their faith, which they haue  
*L 4* *firmely,*



firmely and stedfastly embraced, and hereby they shall be knowen to be true faithful people, not shaken with euery blast of new doctrine, nor caried away with euery new tale in religiō. If then the perfect must be knowen in time of heresy from among the rest, I aske protestantes, defending their vnknown congregation these nine hundred yeares, how were their perfit and true faithfull knowen, where were they knowen, and when? If they can not assigne me, neither the time, nor the place, nor the maner of their congregation these nine hundred yeares, and yet all this time (by their saying) papistry hath preuailed as a secte and heresy of the church (for so they must needes make it, denying it to be the true church) I say then, their congregation was not of the knowen faithfull, continuing alwaies stedfast in one faith and religion, and they were sondry heresies springing vp still, but euer rooted out, appearing, but neuer in shew of the worlde, glimstering, but neuer shining.

Againe for the extirping of heresies, Christ hath placed the church in authoritie, saying of those which being warned ones or twise of  
**Mat. 18.** a fault, would not amend. *Dic Ecclesie, quod si Ecclesiam non audierit, sit tibi sicut ethnicus & publicanus.* Tell the church of it, if he will not heare the church, let him be vnto thee as a heathen or publicain. Accordinge to the which, S. Paule also warneth, and saith, *Hæreticum hominem post vnam aut alteram correptionem deusa.* One that is an heretike, after ones or twise rebukinge, auoide. But how shall the church

**Tit. 3.**

church iudge against the offender, lying it selfe in hucker mucker, nor shewing her face ones in nine hundred yeares? I wolle their church is not so spirituall, but that it is made of flesh and bones (els I report me to their spirituall bastards) and therefore must alwaies haue (if it hath alwaies continued) an externall court of excommunication, externall meanes to punish the offenders, to feede their sheepe, to keepe out the wolfe. Now if the wolfe hath preuailed in such sorte, that in all this nine hundred yeares, there neuer appeared sheepe of their flocke, neuer was seene any token of their folde, no shepheard, no cottage, no Pastor, no Church, how could Christes commandemēt be fulfilled, *Dic Ecclesia*, tell the church? or if it could not be fulfilled, what peuisish surmises be these, that draw so many absurdities with them? How did the holy Ghost in S. Paul bid the Catholike auoid the heretike, if he had foreseene that for the space of nine hundred yeares, Catholikes should be ouerpressed with heretikes, and so ouerpressed, that to auoide an heretike (if papistes be heretikes, as being Christians they must be, if they be no Catholikes) were to gett him selfe out of Christendome?

And therefore S. Augustin, in a discourse Lib. 13<sup>3</sup> which he maketh against Faustus the Manichee, how to bringe an infidell and heathen, to the faith of the true Catholike Church, hauing first declared by what meanes he might be perswaded to beleue Christ, and to be a Christian, wheras this young nouice would yet doubt, seing among Christian men so manie



nie sectes and heresies, and euery heresy challenging to it selfe the church, which of all those companies and societies were the true beleeuing Church, and would thereupon require some sure and certaine marke or argument, how to know the one from the other, S. Augustin, I say, assoyleth this doubt and question, by the only argument and assurance of the knowen Catholike church of Christ. For whereas before he had shewed out of the Prophet Hieremy, and other Prophets, the calling of the Gentils forepromised, the fall of the Iewes foretolde, the arising of heretikes among Christians foreshewed also; then as consequently it must folow, this learned and young nouice of Christian religion demaunding, as I saied, by what sure token or argument he might beware of heretikes, & cleaue to the true beleeuers only, S. Augustin moueth his doubt & assoileth it in these wordes.

Cap. 13.

*Et tanquam ille quem catechisamus quæreretur, & diceret. Quo ergo signo manifesto adhuc paruulus, & nondum valens liquidam discernere à tot erroribus veritatem, quo manifesto indicio tenebo Ecclesiam Christi, in quem credere tanta rerum antea predictarum manifestatione compellor? sequitur idem Propheta & tanquam motus animi eius ordinatissime excipiens, docet eum Ecclesiam Christi ipsam esse predictam qua omnibus eminet & apparet. Vnde dicit. Sedes autem gloria exaltata est, sanctificatio nostra. Propter hos enim motus paruulorum qui possunt seduci ab hominibus à manifestatione claritatis Ecclesia Dominus quoque prouidens, ait. Non potest ciuitas abscondi supra montem constituta, quia vtrique sedes gloria exaltata est sanctificatio nostra, vt non audiantur illi, qui ad*

Hierē. 17.

Mat. 5.]

reli-

First planted among vs Englishmen. &c. Thei. part.  
*religionem scissuras traducunt, dicentes, ecce hic est  
Christus, ecce illic. Partes enim ostendunt, dicentes,  
ecce hic, ecce illic. Cum illa ciuitas supra montem sit,* Mat. 24.  
*quem montem nisi eum, qui secundum prophetiam Da-  
nielis ex paruulo lapide creuit, & factus est mons mag-  
nus, ita vt impleret vniuersam terram?* Dan. 2.

And euen as though this young beginner  
whom now we instruct, should aske and say  
(seing so many heresies among Christians) by  
what manifest token then, I being yet weake  
and not able among so many errors to try and  
espie out the cleere truth, by what manifest  
marke, I say, shall I know the Church of  
Christ, in whom I am now forced to beleue  
by so cleere and euident prophecies? the Pro-  
phet going on, and as though it were meting  
orderly with the doubtes and motions of such  
a one, teacheth him, that such a Church of  
Christ is forepromised in the Prophets, which  
is euident and open to all men. And therefore  
this Prophet Hieremy saith. The seate of glo-  
rie, our sanctification is exalted and magni-  
fied. For euen to meete with the doubtes of  
weake beleeuers, which might be seduced of  
men, if the brightnes of the church were not  
euident and cleere, our Sauour also very pro-  
uidently doth say. The citie builded vpon a  
hill, can not be hidde. And why? But because  
the seate of glorie our sanctification is exal-  
ted. That we should stoppe our eares to them,  
which draw to diuided and parted religions,  
saying behold here is Christ, beholde there is  
Christ. For they shew vs peeces and partes,  
which crie vnto vs. Lo here, lo there. For seing  
that citie is builded vpon a hill, vppon what  
other

Chap. 17.

Math. 5.

Math. 24.



Dan. 2.

other hill is it builded, then vpon that hill, which according to the prophecy of Daniel, of a small stone grew to be a great mountaine, so great that it filled the whole world?

Thus farre S. Augustin, discourfing vpon holy scripture, whereby we see euidently, that to auoide heresies, God hath made his church manifest and open. He hath made it a cleere knowe multitude, dispersed in al places where Christes name is preached, not any particular congregation of any one certaine countrie, not any preuy vnknown company kept vnder, obscured, and secret, and that because it might be alwaies a remedy to boult out heresies, which are parted opiniōs among Christian men, no consent of all Christendome. Truly to make a known multitude of Christian men, in a wronge trade of christianitie so many hundred yeares, though no scripture were to the contrary, yet it is a matter of it selfe so absurde, and beside all reason, that vnlesse the religion of protestants were a cleere and perfect heresy, it would neuer seeke to defend it selfe with such absurditie. But as an euill cause, must needes haue weake proofes, and to defend an vntruth, shamefull shiftes must be made; so to maintaine a new religion, the olde must needes be ouerthrowen, to build vp an heresy, faith must geue place, and to make parts in the church, the whole must be disgraced.

A number of shamelesse shiftes and seely surmises,  
which protestants haue inuented to establish their  
variable doctrine, and to confound the authority of  
the church.

## THE XV. CHAPTER.

**I**T is a worlde to see, what peeuish surmises  
are inuented, what impudent shiftes are  
sought, how many lies are committed, when  
all good reason and truth fayleth, to builde  
vp the idoll of this new, what shall I call it?  
First saith Luther, that holy wedded Frier,  
the Father of this faire broode, all Councils  
and Fathers of the church must be condem-  
ned, els papistes will haue such cleere and eu-  
ident vantage against vs by their testimonies  
and writings, that it will be harde to with-  
stand them. Onely scripture must be allowed.  
There we shall be good enough for them. For  
why? We can make what sence of it we list, and  
conferre it with such other places as we shall  
think good. Wherein our word shall euer be  
as good as theirs, the authoritie of the Fa-  
thers and learned writers once being disanul-  
led. Hereupon not only writers of diuinitie  
as the Canon law, but also philosophers, yea  
and bookes of humanitie, were burned apace  
in Germanie: common schooles ceased for  
certaine yeares, only scripture was studied.  
Carlostadius, Luthers right hande, hauinge  
sone finished that study, became of an Arche-  
deacon, a husband man, and brought wodde  
to market to be solde, Melanchthon also a  
good

*In lib. de  
seruo arbi-  
trio.*

*Staphylus  
in his Apo-  
logie fo 7.  
b, and 167.*



Lutherus  
Tom. 6 fol.  
139.

good toward scholer of the ghospell, becometh a Baker. Within few yeares this seemed ouer hard, and somewhat to brutish. Therfore to mollify the matter, philosophers & bookes of humanitie, were receiued againe in to fauour. As for diuines, the Fathers of the first fise hundred yeares, or with the most of the six hundred yeares, and certaine of the first generall counsell were admitted. And yet vpon conditions. What were they trowe yee? Forsooth first, that they should so farre be admitted, as they repugned not to holy scripture.

This semed so reasonable that many sodenlie, offended with the dissolute life of the clergie, some for malice at their welth, some desirous in deede of a reformation, others glad to heare newes, and to folow the trime trade of that loose liberty that Luther preached & practised both, became Lutherans. But this lo was the pleasaunt poison and perilous baite that poisoned & choked a number. For Luther and his felowes (as experience after produced) would not graunt the Fathers otherwise to agree to holy scripture, but in that sence and meaning, as liked them best. As for example. When the Fathers wrote most clerely of the reall presence, of transubstantiation, and so forth, yet all their sayinges being no plainer, then the wordes of scripture, *Hoc est corpus meum*. This is my body, they found shiftes as well in the one, as in the other, tropes, hyperbolicall locutions, figures of eloquence, and such like royes. An other condition was that the Fathers should not be admitted,

Luc. 22.

Calvinus in  
Institut. c.  
8. lib. 4.

ted, when they taught any thing beside expresse scripture. As when they commended Images, reuerenced the appointed fastes, wrote of adoration in the Sacrament, of going on pilgrimage, of praying to Saints, breiefely when they mentioned any tradition beside expresse scripture. All these they accompted for errors & spotted of the primitiue church: condemning herein the church of the first six hundred yeares of errors and superstitions, as they do the later nine hundred yeares. Againe these six hundred yeares they were bold to admit, because they hoped, litle would be found against them, cleere and open in those times.

To this they were moued with diuers reasons. First the great persecutions of the primitiue church, was the cause that few bookes were written. Then the sondry spoiles & wastes of libraries, in, and since that time, much more the late negligence of many, hath bene the cause that many of those few were lost. Thirdly Christian cities being that time stuffed yet with heathens, Iewes and heretikes, euery mystery was not opened in pulpit, nor committed in writing to posteritie. Last of al diuers of these controuerfies now in hand, being in those yeares neuer herd of, and therefore the Fathers or Councils hauing no occasion to speake of them, protestants conceived a great confidence in their cause, that litle or nothing could be brought against the. For these and other reasons they put the matter in aduenture, and publish their challenge, that for many articles, if any poore sentence or halfe sentece could be brought, they would

yelde,

Why protestants  
pretend to  
be tried by  
the first.  
vi. C. yeares.

By M. Iuel  
an. 1560



*In his pre-  
face.*

*Lib. 4. cap.  
8. & 9.*

*What mo-  
ued prote-  
stants to  
reieſt the-  
ſe 200.*

yelde. The world doth ſee, God be thanked,  
that our boxes be not ſo empty, but that  
good ſtore hath bene found. And yet all is not  
ſpent, as it ſhall perhaps appeare when occa-  
ſion ſerueth. Yea ſo much hath bene brought  
againſt that bragginge preſcription, to the  
which their confidence, and hope of ſilence in  
the contrary parte moued them, that we  
doubt nothing more, then that they will re-  
coile backe againe, and reſume the former  
vomit of their Father Martin Luther, con-  
demning all Fathers, all Councels, and clea-  
uing only to expreſſe ſcripture, that is, to  
the bare letter, making their priuat, forged,  
and imagined ſence thereupon. For euen al-  
ready, the ſame chalenge, of M. Iuell, is ac-  
compted a very large ſcope of M. Nowel. And  
preachers beginne at Paules Croſſe, to publiſh  
certaine errors of the Fathers. All to traine  
the ignorant at length, to the firſt impudent  
and blaſphemous ſnare of Martin Luther,  
which the zelous and vpright Lutherans hold  
faſt in deede, and all proteſtants, were it not  
to make a ſhew of ſome honeſty, would ſticke  
to that point alſo, as Caluin in his Institu-  
tions, moſt earneſtly vrgeth and perſuadeth.  
Well then, this in the meane ſeaſon being  
concluded in the court of Satan, that the firſt  
ſix hundred yeares be accompted Chriſtian  
onely, and that yet vpon conditions of their  
owne appointmēt, doubres aroſe what ſhould  
become of the other nine hundred yeares fo-  
llowing. For in this time, becauſe (Chriſten-  
dome being quietly receiued, painims yeel-  
ding to the faith, heretikes to the church) the  
myſte-

mysteries of our faith were more openly published, as well in homelies to the people, as in learned bookes left to the posteritie, protestants thought it not good to stand to the trial of that time. Then a deuise must be hadd to stay the people, and other scrupulous consciences. Some thought good to say the church might erre for a season, euen the whole body of it. For this purpose examples were brought of the olde law, suspicious feares were gathered, out of Christes wordes and the Apostles: all which yee haue heard before with the answer thereunto. Other thought better to say, there hath bene a church of true beleeuers, all these nine hundred yeares, but they were oppressed of the miscreants, they were preuy and vnknown. They were euer rising, but alwaies kept vnder: euer a hatching, but neuer prouing. Which how vaine and blasphemous it is, how against holy scripture and all good reason it fighteth, we haue I trust sufficiently declared.

yeares in  
triall of  
controuersies.

Beside all this, other surmises are gathered of the defender, that bookes of protestants haue bene lost, bookes of holy Fathers haue bene corrupted, false writings haue bene deuised, and fathered vpon the first Popes of Rome: and so forth. To all which peeuisht and fonde surmises, me thinketh I may fittely answer with the wordes of S. Ambrose, vttered in a case not much vnlike. *Quod vos suspicionibus quaritis, nos ex ipsa sapientia Dei & veritate compertum habemus.* That which you seeke out suspiciously, we know assuredly and certainly by the very wisdom of God, & truth

Ambros.  
lib. 5. ep. 31



it selfe. That which protestants seeke by surmises to ouerthrow and bring out of conceit (the whole Church of Christ these many hundred yeares) that we haue established & confirmed, with the very wordes of Gods owne mouth, and vndoubted force of reason.

But if this kinde of plea be good and sufficient, to put Catholikes beside possession of their faith and religion, then put the case I had to do with a protestant for a piece of land, let me suppose he could bring in recordes of great antiquitie, yea that he had so auncient and sure euidence to shew for him selfe, that he could deduct it from William the Conquerour, that he had all his neighbours to say & sweare for him, that for time out of memory, he and his auncetours haue had quiet possession of it, without checke or nay, as we Catholikes can deduct our religion from these many hundred yeares, namely from this History of S. Bede, more then 800. yeares olde, and from the first six hundred yeares too, as we haue the consent of all Christian countries with vs all that time without checke or gain-saying of any heretike to the contrary, shall it be here a sufficient replie for me (bringing no affirmatiue proofes, recordes, euidence, or witnesse for me at all) to vse only a negative replie and to say, the recordes are forged, his euidence is false, the longe possession was iniurious, there were of my stocke & kinred, which alwaies claimed it and could neuer be heard, the tenour of his recordes must not be taken in such sense as he maketh, his frendes and auncetours haue burned my euidence, ther-

therfore I am the right owner, and ought to haue it: as protestants doe say, the writings of certaine Popes, are forged and falsely fathered vpon the, the Doctors books haue bene corrupted, the longe possession of the papistes was an vsurping in the Church, there were alwaies true gospellers, such as we be, that haue claimed the right of Christianity, but they could neuer be heard, the vsurpers haue ouerborne the right inheritors, they misconster the olde writers, they haue burned our bookes, wherein our faith and communion might haue bene found many hundred yeares agoe, therfore we are the right church and the right people of God? Is this counterplea good by any law, either of man, or of God, or by any reason? If it be, for the first case, who sitteth so sure in possession in the realme of England, from the highest subiect to the lowest, which might not by such plea, lese all that he hath? And for the second case, what church, what authoritie, what truth will there euer be amonge Christian men so sure, which euery suttle and wily heretique, may not by such plea ouerthrowe, disanulle and defeate vtterly? But if this counterplea be naught, impudent and foolish, if we see (as he must needes see that will see) that all these surmises of the Defender and of other protestants, are vaine, vncharitable, voide of all reason, against the prouidence of God expressed in holie scripture, meere shifts and escapes, then I beseeche the Christian reader, that as in the action of temporall right, he would gladly spende his goods, make all the frendes he were



able, and poss him selfe day and night, rather then to leese his worldly inheritaunce, so that he will in the controuersy of this spirituall saluation, rather sustaine losse of goods, displeasure of frendes, & bodely vexation, then by fonde surmises of protestants, rashely forsake the right of his heavenly inheritaunce, the Catholike faith of Christes Church, by the which only liuinge in obedience of the same, he may claime hereafter the kingdome of heauen.

Luc. 10.

Luc. 9.

Matt. 8.

If this request seeme ouer hard to any man, let him consider only two sayinges of our Sauour in the ghospell. First, when it is saied to the Apostles bearing the persō of the whole church. *Qui vos spernit, me spernit.* Who so despiseth you, despiseth me. And againe that which is saied of our Sauour also to such as despise him. *Qui me erubuerit coram hominibus, & ego erubescam eum coram patre meo.* Who is ashamed of me (which seemeth much lesse then to despise) before men, I will also be ashamed of him before my Father. So not only to despise the church, but to be ashamed to be of the church, you see what a high displeasure it is before God. If any Christian man fearing God, and desirous to saue one, weigheth these two sayinges, and considereth the speaker, I trust he shall not thinke vngentlenes of our part to put him in minde thereof, but rather will thinke vpon his owne imperfections and call for grace. For alas, *What auaieth it a man, saith our Sauour, to winne all the worlde, and leese his soule?* The protestant I beseeche most humbly to consider with him selfe (all affection,

tion, partes taking, and singularitie laied aside) that the continuance of the church in a right faith, and a knowen continuance, plentifully being proued, both out of scripture, and by drift of reason, how it is possible that the faith of Christians (called now papistry) professed these nine hundred yeares, could be a corrupted, wronge, and false faith? Which if it were so, all this nine hundred yeares, either there was no church of right beleeuers, or an obscure and vnknown church of right beleeuers. Both which cases are proued to be against holy scripture and euident reason.

*A note of countries and prouinces, brought to the faith of Christ from paganisme, within the compasse of these later nine hundred yeares.*

## THE XVI. CHAPTER.

**F**Or a better declaration of this euident truth, that the visible knowen church hath not erred these nine hundred yeares, it shall not be lost labour I trust, to note to the diligent reader, such nations & countries as haue within these nine hundred yeares, bene brought to the knowen common faith of Christ, traded vp alwaies in that faith, and continued in the same, vntill the vnhappy Apostasie of that wicked wedded frier Martin Luther. By which consideration it shall more cleerely appeare, how many Christian countries haue bene planted in papistry, liued (as protestants say) in a corrupted faith, bene damned soules



les in hell, though they beleueed in Christ, were baptised in his name, vsed his holy Sacraments, obeied his commaundements, embraced his holy worde, finally were perfect good Christians, sauing only this point, that they knew not what protestants ment, they had not such store of gospels reuealed, as we see now appeere in the Lutherans, Caluinistes, Swenckfeldians, Osiandrins, Anabaptistes, Melanchthonistes, with all the other monstrous branches of that filthy roote, frier Luther and his strompet Cate.

*Li. 2. ca. 1.*

First at the very ende and point of the first six hūdred yeares after Christ, it pleased God of his goodnes by the meanes of his seruauant blessed S. Gregory, then Bishop of Rome, to sende the worde of life, and the ioyfull tydings of his holy ghospel, to our forefathers the english men, then lately planted in the ile of Britanny, as by this present history of holy S. Bede it is at large deducted. S. Gregory as it appeareth in the history, before he was auanced to the high dignitie of Christes vicar on earth, by occasion of certaine english young men, brought then to Rome to be solde for slaues, vttered his great desire and most godly zeale, to haue the ghospel preached vnto vs. For being then priuate, he went to the Pope that thē was, & offred him self to take the voyage in to our coutry, which he had thē done, if (as S. Bede saierh) the Romans could haue lacked him, or the Pope would haue licensed him. This fel in the yeare 570. vnder Pelagius his predecessor. After whom in the yeare 593. S. Gregory being created Pope, cōtinuing in his  
most

most godly and charitable zeale, directed S. Augustin a learned monke of Rome, with a few other monkes, to preache the faith to english men, hauinge before all that time no knowledge of the gospell. Which by the mercifull prouidence of almighty God, by the good praier of that blessed Pope, by the earnest warch and labour of holy S. Augustin our Apostle, prospered so well, that in his daies, Kent and Essex with the citie of London, receiued the faith: and after his death in processe of time, the whole Iland. Now protestants haue so well marked this time, that because they will be accompted the Apostles of England, they make this great corruption of Christes Church, to beginne at the point of six hundred yeares, about which time we first receiued the faith. And that blessed man, by whose meanes we came to the knowledge and beleef of Christ, they make the first Antichrist: but of this absurdity we shal haue occasion to treat more hereafter. Let vs now proceede & consider other coutries brought vnto Christ, vnder the dominiõ & gouernemēt of Antichrist, as protestants wickedly & fōdly bable.

In the yeare of our Lord 605. or there about, Oſſo an english man borne, hauing receiued the faith, trauailed in to Germany, and at Wormes planted it. The faith beinge embraced at Wormes, and in the territories about, Rupertus, or as other call him, Robert Bishop therof, first preached it in Bauaria, & conuerted Theodon their Duke with his people, about the yeare 615. In the which as it was first preached vnto them, they continue yet

*Monſterus in Chronograph.*

*Idem.*



to this day, sounde and Catholike, though much meanes hath bene made to the contrarie, as well by the protestants busy preaching, as by the Princes of Germany great suite and trauail.

*Jacobus  
Maier.*

About the yeare of our Lord 644. S. Loye that holy Bishop, preached the faith in Flanders, and planted it there in such sort and order, as it continueth yet to this day, in open shew to the worlde, though a number of Close Anabaptistes lurke and loiter there, looking for a faire day: which if they might once see, as they would much trouble the vnitie of the Catholike Church, so would they be the vtter ruine of Lutherans and Caluinistes their felow protestants.

*Paulus dia  
conus li. 4.  
cap. 17.*

About the yeare 665. the King of Persia, by the first motion of Casarea, his wife (who priuely before coming to Constantinople) was there christened, and fortie thousand as Paulus Diaconus writeth, or as Sabellicus reporteth, with sixtie thousand of his people, was baptised in the presence of Constantin the fourth, then Emperour: and as Diaconus writeth, *fuit Catholica fide confirmatus*, was confirmed in the Catholike faith.

*In Sergio.*

Vnder Sergius the Pope and by his virtu & holinesse, as Platina writeth, part of Saxony was conuerted to the faith, in the yeare 690.

*Albertus  
Kranz li.  
2.*

After almost a hundred yeares vnder Charlemaine that first Emperour of the West, no lesse virtuous and holy, then mighty & puissant, the whole countrie was christened: in which faith they continued, vntill their unhappy countrieman lewed Luther, ranne out of

of his cloister, and broched them an other  
ghospell of his owne licentious deuisinge.  
Whereby as Luther him selfe shamefully pro-  
testeth, they became farre worse, were of a  
more dissolute life, and had lesse feare of God,  
then before vnder the Pope. For why? Of an  
euil tree, how could we looke for good frutes?

*Postilla  
magna in  
Dom. 1.  
Aduenius.*

Before the time of Charlemaigne, in the  
yeare 716. Gregory the second, a holy vir-  
tuous man, folowing the virtuous zeale, as  
he bore the name of his predecessour Grego-  
rie the first, directed Bonifacius (a Scottish-  
man borne) a learned monke, in to Germa-  
nie, to preache the faith to the inwarde par-  
tes of Germany. Where hauinge conuerted  
thousandes of the countrie, he was at length  
created the first Archbishop of Ments, and af-  
terward pursuinge alwaies his godly enter-  
prise, was martyred in Friseland. Who so rea-  
deth the zelous and lerned letters of this ho-  
lie Pope, writen partly to the Saxons and  
Germās, partly to Bonifacius traauailing then  
in the countrie, partly to other Christian Bi-  
shops next adioyning to these countries, for  
the funderance of that godly enterprise, he  
shall finde in them a true Apostolicall spirit,  
the Spirit of Christ, not the spirit of Anti-  
christ, as protestants would make all Popes  
to haue these nine hundred yeares. And be-  
cause these epistles are not to be reade in the  
english tounge, it may please the reader her-  
of that vnderstandeth not the Latin, to per-  
use and consider the letters of like argument  
and spirit, in this history. As of S. Gregory,  
Bonifacius, Honorius, Iohn the first, Vita-  
lianus,

*Platina.  
Hen Muri-  
us libro 7.*

*Tomo 1.  
Concil.*

*In the first  
and second  
bookes.*



lianus, and other Popes of Rome, directed for the furdurance of Christes holy name and worde in to our countrie. It shall appeare I trust to any indifferent reader, that to call the Pope an Antichrist, proceedeth only of fonde malice, neither of wit, nor of charitie, what so euer pleasure protestants take in it.

*Sabel. Aen*  
*9. lib. 9.*  
*Li. 5. c. 10.*

Friseland receiued the faith at the preaching of Willebrordus, a learned and virtuous monke of our owne countrie, placed there by Charles Martell, high gouerner of of Fraunce, as Sabellicus writeth, as S. Bede in the History recordeth of Pipin Charlemaines father, about the yeare 720.

*Platina in*  
*Nicelao 1.*

Vnder Nicolaus the first, Bulgaria beinge first infected with the heretike Photius, and instructed in a false faith, was soone after baptised and Christened in the Catholike Religion, with the kinge and all his people, the heretike beinge driuen out, and virtuous Bishops and priestes placed in his roome by the See Apostolike, the true and diligent mother of the Catholike Church. This was about the yeare of our Lord 866. at which time also Dal-

*Blondus*  
*dec. 2. li. 2.*

matia and Slauiy, being diuided then in to two kingdomes, receiued both the faith of Christ, from the Church of Rome. And about

*Bonfinus*  
*dec. 1. l. 10.*  
*Aen. Syl.*  
*13.*

twenty yeares after, Morauia at the preaching of Cyrillus, was Christened. At that time also the Normans conquered of Charles the third, receiued both his allegeaunce, and his faith, the Catholike and knowen faith of Christendome, in the which they perseuere to this day with all Fraunce, except a number of rebellious hugenots, labouring to plant their  
gospell

*Blondus*  
*ubi supra.*

*First planted among vs Englishmen. &c.* 187 Their part  
gospell by the sworde, and force their Prince  
vnto it, seing by order of law they can not  
compasse their wicked purpose.

In the next age folowing in the yeare 920.  
and so downeward, diuers countries of the  
Northe partes, receiued the faith of Christ,  
and of the knowen church of that time, by  
the vertuous zeale of godly and Catholike  
Emperours of that age. Herry the first, a man  
much praised of all writers, for vertu, man-  
hood, and iustice, procured the faith to be  
planted in the Marchise of Brandenburg, in-  
duced Nuba kinge of Friselande, to receiue  
baptisme, caused also Bohemia with their  
Duke Spireneus to be Christened. Ottho the  
great sonne to this Herry conquering the Da-  
nes and the Vandals, enduced them to the  
faith, baptising Zueno their Kinge, and a  
great number of the people, in the yeare 948.  
Twenty yeares after Miesco Duke of Polonie  
with all his nobilitie receaued the Christian  
faith, though some (as Bonfinus decad. 2. lib.  
1.) referreth this to the next age folowing in  
the yeare 1010. The Duke of Prussia in Ger-  
many, and the Iland of Seland by Flandres,  
at this very time by the preaching of Otin-  
garus a Bishop of Denmarke, came to the  
knowledge and obedience of the gospell.

*Munsterus  
in Chr. no.  
Vilichun-  
dus in sua  
Sax. Plat.  
in Steph. 7.*

*Krantz li.  
3. cap. 25.  
Munsterus  
in Chro.*

*Idem.  
Saxe. gra.  
libr. 10.*

In the yeare 1000. Adelbertus, a holy and  
learned Bishop of Prage in Bohemia, prea-  
ched the faith in Hungary, conuerred Steuen  
their kinge, and baptised him, with a great  
multitude of his people. After in the yeare  
1047. Andrew that godly and zelous Kinge of  
Hungary, forced all his people to the faith  
by

*Aeneas Sil.  
ca 16.*

*Bonfinus  
dec. 2. l. 2.*



by law.

*Munsterus  
in Chrono-  
graph.  
Platina.  
Saxo grā.  
lib. 14.*

In the compasse of the next hundred yeares folowing, diuers other countries in the North partes, receaued the faith. As Pomerania in the yeare 1112. at the preachinge of Otho Bishop of Bamberg. Norway, at the preachinge of an English monke, after Pope, and called Adrian the fourth an. 1140. Lifland by the industrie and paines of Meinradus, a learned man in the yeare 1186.

*Munsterus  
in Chrono-  
graph.*

The inhabitants of Prussia, and Lithuania, with their Duke Vladislaus (who after came to the crowne of Polonia) by the meanes of the knightes of the Order in Germanie, receaued the faith in the yeares. 1220. and 1380. About which time Maiorick, an Iland coasting vpon Spaine, was Christened, the Sarrazens being driuen out by Ferdinād King of Arragonia. And last of all about foure score yeares past, the kingdome of Granata, by the power of an other Ferdinādus King of Spaine, was deliuered of the Sarazens, and thoroughly Christened.

*Blondus  
Dec. 7. l. 2.*

*Pollastrianus.*

What should I here stande in recitall of a number of other countries, of the East and West Indians, discovered within these few yeares of Spaniardes and Portugalles, conuerted vnto the faith of Christ by papistes, & by that sorte of papistes which protestantes most abhorre, the blacke Friers, the grey Friers, and especially of the most veruious and learned company of the Iesuities? What should I deduct here to the Reader, the whole History of their Apostolicall trauail, perilous nauigations, and paines not credible, in conuerting

uerting those barbarous, cruell, and sauage people to the sweete yoke of our Sauour. To describe the whole processe thereof, it would require a Volume of it selfe, large and ample, the matter being already set forth in the Spanish and Italian tounes, in foure partes by the very true copies of the letters directed from those countries to Portugall, and other places of Europe. It is not for our purpose, minding now to make but a note of such matters, and rather to stirre the diligent reader to farder inquisition, then to geue him a full instruction. Yet for the glory of God, confusion of heretikes, and comfort of the Catholike reader, I will geue of the whole a small taste, and specifie some part thereof breiefely as our matter requireth.

Amonge all Ilandes and prouinces of the new conuerted Indians, Goa is reported to be, *Capo & riparo di tutta L'India*, the Head and chiefe holde of all India. And therefor the most part, the abode and court of the Vice-Re is kept. In the volumes of the epistles diuers and sundry, reporte is made particularly of the yeare, and day in which solemne baptismes were had, at the which alwaies a great number were baptised together, frō the yeare 1556. vntill the yeare 1560. If I should recite euery and singular baptisme, and note farder what a number haue otherwise bene baptised priuatly, and beside those solemne dayes of baptisme, if I should also translate the whole order and maner of that most comfortable & godly solemnitie, I could not so, neither vse such breuitie as the matter at this present requireth.

Paris 1. f.  
82. b. par.  
2. fo. 17. b.



quireth. Whereas therefore I finde in one of the letters directed from India to Portugall, in the yeare of our Lord 1560. the 13. of December, toward the ende of the third parte, a brieft recapitulation made of the whole number of infidels, conuerted to the faith within the compasse of those fūe yeares, from the yeare 1556. to the yeare 1560. in that only Iland of Goa, the head and cheefest of all the rest, I will put you here the very wordes of the letter, for such as vnderstande the Italian tounge in our countrie, that it may appeere I forge nor faine nothing, translating them after in to our mother tounge. These therefore are the wordes of the epistle, after a long & particular recitall, of the solemne baptisimes celebrated in the yeare 1560.

parteterra  
fol. 255. b.  
& fol. 256.  
a.

*Questo é carissimi fratelli quello che mis'e offerto da scriuere di questi ventisei Battesimi solenni, che si son fatti quest' anno 1560. dal giorno di santa Lucia, che fu a tredici di Dicembre passato infino alli dodici di Nouembre presente, che fu il di del beato San Martino, accioche sappiate quanto questo del 60. auanzò i passati. L'anno che qui arriuò il padre Patriarcha con gli altri padri professi, che fu nel 1556. si battezzarono in tutto quell' anno quaranta due persone. Nel 1557. arriuorno a mille, & ottanta. Nel 1558. a mille uonecento sedici. Nel 1559. si battezzarono tre millia ducento sessanta. Nel 1560. che é il presente, si battezzarono nelle ventisei battesimi solenni dodici mila sette cento quaranta due anime da nostri in questa isola di Goa, oltre quelli che battezzarono i religiosi di San Francesco, & San Domenico, & ancora quelli che si battezzarono per le parrochie & Chiese di questa città. Piaccia a Dio nostro Signore per la sua infinita bontà*

*bontà & clementia scriuerli tutti nel libro della vita,*  
*& mandar molti operarij per il molto che resta da fare*  
*in queste bande.* Al which in english is this much.  
 This is that, most derely beloued brethren  
 which I haue bene occasioned to write of these  
 six and twenty solemne baptismes, which haue  
 bene made this yeare 1560. from S. Lucies day,  
 which was the thirteenth of Decembre of the  
 last yeare, vntill the twelfth of Nouembre of  
 this present yeare, which was S. Martins day,  
 to the intent yee may know, how farre this  
 present yeare 1560. hath passed the other yea-  
 res before. In the yeare 1556. in which our Re-  
 uerend Father the Patriarche, with the other  
 Fathers of our company arriued heere, there  
 were baptised in al that yeare, fortie two per-  
 sons. In the yeare 1557. they mounted to the  
 number of a thousand and fourescore. In the  
 yeare 1558. to a thousand nine hundred and  
 fixteene. In the yeare 1559. there were bapti-  
 sed three thousand, two hundred fortie. In this  
 present yeare 1560. there haue bene baptised  
 in 27. seuerall solemne baptismes, the number  
 of twelue thousand, seauen hundred and forty  
 two soules, of our company in this Iland of  
 Goa, beside those which the religious persons  
 of S. Frauncis order, and of S. Dominickes  
 order, haue baptised, and beside those also  
 which in other parishes and Churches of this  
 Citie, haue bene Christened. God our good  
 Lord graunt for his infinite goodnes and cle-  
 mency, to write them all in the booke of life,  
 and to sende many workemen, for the great  
 worke that yet remaineth in these quarters.  
Thus farre are the words of that letter written  
 from



from the colledge of S. Paul by the Iesuities, from the Iland of Goa in India, and dated the yeare 1560. the 23. of Decembre.

Here we see, what a blessed and plentiful harvest that one colledge and company of the vertuous and learned Iesuities of Goa, haue wrought and brought to the church of God, in the compasse of five yeares, in one Iland only. All which numbres being layed together, arising well toward to twenty thousand soules, wonne from damnable infidelitie, to the ioyfull state of grace and saluation, in one small Iland, of one small company, in so small time, it can not but be to any Christian hart, a most assured and comfortable warrant of the grace of almighty God, working by his faithfull seruants and true beleeuers. Let neuer protestants thinke to persuaade the world, that idolaters, disciples of Antichrist, men ignorant of all true religion, should bringe infidels to the faith, to Christ, and to God, in such aboundance, so mightly and miraculously. As touching the Dominicans & Franciscanes, though we haue not so particular instructions of their doinges (so farre as I haue read) as we haue of the Iesuities, yet the Iesuities them selues report of them much good, and mighty power in this Apostolicall traual also. For in a letter directed by the Iesuities of Portugall, from the same Iland of Goa, dated in the yeare 1559. the 19. of Nouembre, thus they write and report of them. *Non si dee passar con silenzio la carità & sancto zelo di questi padri religiosi di San Domenico, & San Francesco intorno alle cose della conuerfione, perche molto s'affa-*

*s' affaticano anche essi come diligenti serui dell' eterno*  
*Padre di famiglia per chiamare & introdurre alla glo-*  
*riosa & celeste cena sua quanto maggior numero pos-*  
*sono de gl'inuitati dal Signore non solo in questa terra*  
*di Goa, doue per mano loro sono stati battezzati molti,*  
*ma ancora in altre parti remote & lontane da essa,*  
*doue vanno predicando la legge euangelica, & fanno*  
*molti partecipi di questo diuino & sacro Santo con-*  
*sento. We must not passe ouer with silence, the*  
*charitie and holy zeale of these religious Fa-*  
*thers, of Saint Dominikes & S. Francis or-*  
*der, touching the conuerfion of infidels. For*  
*they also trauail very much, like industrious*  
*feruants of the euerlasting Master of the hou-*  
*should, to call and bringe in to his glorious*  
*and heauenly supper, as great a nuber as they*  
*are able, of such as the Lord hath inuited,*  
*not only in this citie of Goa, where manie*  
*by their handes haue bene christened, but*  
*also in other partes farre distat from it: where*  
*they preach also the gossell, and make many*  
*partakers of that heauenly & most holy ban-*  
*quet. Thus farre the letter, speaking gene-*  
*rally only of them. But in the same letter*  
*within few leaues after, declaring the plenty*  
*of Gods harvest that then (in the yeare 1559.)*  
*began most abundantly to multiplie in India,*  
*the endyter by occasion specifieth one thinge*  
*more particularly, touchinge the successe of*  
*those religious mens trauails, wherby we may*  
*easely coniecture the rest of theire doinges.*  
*Which for that purpose also I thought good*  
*here to note. Thus hath the letter. La cosa de*  
*battefimi é gia per la bontá & gratia dal Signore tan-*  
*to innanzi, chese il numero di quelli che si vogliono*  
Fol. 102



*battèzzare non passa dugento, ci vergognamo in certo modo di chiamare il Vice Re. Et però se bene non pochi huomini nobili di questi gentili, che si conuertono, meriterebbono particolare & solenne baptesimo per ciascuno, nondimeno si reseruano al tempo de battesimi solenni ordinarij, quando molti insieme si battèzzano. A questi giorni essendo andati i Padri Domenicani al Vice Re per inuitarlo ad vn baptesimo di dugento persone, rispose loro che ne mettessero insieme altrettanti, & che allhora vi andrebbe.* By the goodnes and grace of almighty God, baptisme goeth now so well forward, that if the number of those which will be baptised, passe not two hundred, we are in maner ashamed to call the Viceroy vnto it. And therefore though truly many noble persons of these gentils which be conuerted, were worthy eche one to haue his particular and solemne baptisme, yet they are reserued vnto sometime of the ordinary solemne baptismes, wherein a great number is at once baptised. The last day, certaine of the blacke friers of S. Dominickes order, going to the Viceroy to inuite him to the baptisme and christening of two hundred persons, the Viceroy aunswered them, they should make it vp two hundred more, & then he would come.

By this we may see and farder coniecture, how gratiouly and plentifully, God worketh by his faithful seruants those religious men, which state in all papistry is most hated and houted at of protestants, in those barbarous and sauage countries of the Indians, for the conuertinge of them to the sweete yoke of Christ Iesus. To conclude generally of these  
and

and of al other countries brought to the faith of Christ, from blinde infidelitie in the compasse of these nine hundred yeares, I say, if it be true which our Sauour saieth (as because he saieth it, it can not be vntrue) that *Mala arbor, bonos fructus non facit*, the euill tree, can bringe forth no good frute: & if againe there can be no better frute of a Christian faith, then the conuersion of infidels, which is most properly the Apostolicall function, geuen in commission of Christ to his church, in his verie last wordes at the time of his glorious ascension, then truly the papistes can be no euill tree, or bastard slipp of Christianitie, but euen *that tree, which* (as the Prophet saieth) *beinge planted by the riuer side, shall yelde his fruit in dew time.* God be praised we see it hath yeilded plentifully, we see numbers of countries, provinces, and kingdomes, brought to the faith of Christ, lining in that faith, and continuing in that faith, these many hundred yeares. All these countries haue learned the faith of the knownen church. All these embraced the same vse of Sacraments, worshipping of God, interpretation of holy Scripture, as it is at this day vsed of all Catholikes through out Christendome. In this religiō, we englishmē came first to the knowledge of gods word. With this religion, our godly and vertuous forefathers, attained to euerlasting life. By this religion, the Imperiall crowne of England, hath vanquished the forraine, maintained honourable peace at home, dilated her dominions, enriched her royall title. Through this religion, Gods honour hath daily and howrely beene

Luc. 6.

Psal. 131



practised, God both day and night with teares and true contrition of hart hath bene serued, good learning and knowledge hath bene brought in to the Realme, maintained and multiplied, welth and abundance hath continued. Finally this religion, brought vs englishmen to Christ, and Christ to vs, set vs in vnitie, and agreement of faith, in mutuall loue and charitie, in simplicitie and plaine dealing, in obedience both to God and man, in societie with al Christendome, in dew feare of God, to conclude in the right faith, assured hope, and perfect charitie. Let the world and daily experience speake, if the religion of protestants hath wrought the like.

*Whither at any time the religion of protestants haue conuerthed any infidels to the faith of Christ.*

## THE XVII. CHAPTER.

**L**Et protestants now shew, what increase in Gods vineyard their prety preuy congregatiō, which the Defender faineth to haue not lacked all these nine hundred yeares, hath made. Let them shew one heathen countrie, one citie, one man brought from infidelitie to the faith of Christ, at their preaching. They may perhaps shew vnder Berengarius, and Wickliff, vnder the Petrobrusians, Apostolicals, poore brethren of Lyons, and such holesome birdes of their broode, hatched longe agoe, but neuer yet flush vntill Frier Luther wedded his Nunne, many Catholike Christians seduced from the vniuersall beleefe of Chri-

*Defence  
of truth  
fol. 16.*

Christendome, to make a knott of good fellows in corners with them, they may shew many good Christian folke abused by them, brought from the faith, but they can not for their liues shew any one seely infidel, brought to the faith of Christ in all the glorious time of their what shall I call it. Why Sir, wil some protestant say, looke you for this at our handes? It was the fault of your spirituall rulers, which stopped alwaies the free course of Gods worde, that we could not be heard to preach or perswade with infidels. And why not as well with infidels, as such as were already Christians? Might yee not as well in some time of al these nine hundred yeares, those few of you, haue passed into some countries of heathen people, where yee might freely haue preached the gospell openly, as to haue lurked at home and preache heresy in corners? But in deede heretikes are alwaies more greedy to marre, then to make, to peruert a good Christian, then to conuert an infidell, to throw downe the worke of other, then to set vp any of their owne. How fitly and truly speaketh Tertulian of you, in his prescriptions against you?

There he saith of such as yee are. *Negotium est illis, non ethnicos conuertendi, sed nostros euer-* Tertull. in  
*tendi. Hanc magis gloriam captant, si stantibus rui-* prescrip.  
*nam, non si iacentibus eleuationem operentur.* Their endeavour is, not to conuert the heathen, but to peruert ours. This glory they more craue after, to ouerthrow such as doe stande, then to lifte vp such as lie a longe. And if it be here objected that Bulgaria was first conuerted to the faith of Christ by Photius of Constanti-



nople an archeheretike: to that I answer, that yet that country was soone after (as you heard before) instructed in the Catholike, faith by the diligēce of Pope Nicolaus the first of that name. Againe this can nothing helpe protestants, who are not of Photius his heresy. For not without, I thinke, a singular prouidence of God, no heretike yet of their cote, though their cote be of many fashions, of diuers colours and of sundry making, hath euer conuerted any infidell to the faith.

They haue in deede of late yeares, since the poisoned blastes of their pestiferous heresies hath bene blowen abroad, sought and laboured also, after the imitation of Catholikes (as Apes doo counterfaite the doinges of men) to enduce certaine new found landes & countries, to their pretended faith and religion. They haue counterfained the godly zeale of religious Catholikes the blacke friers and the grey, and especially of the learned and deuoute company of the Iesuites, of whose prosperous successe and glorious fruite, we haue in parte treated before. For more large and particular instruction whereof, I reporte me to the letters of the Iesuites sett forth in the Spanish and Italian tounes, in foure partes, from the yeare 1551. vntill the yeare 1564. containing the largenesse & situatiō of the countries, the maner of the people, the greedy embracing of the Christian faith, the prosperous successe of the same, the most comfortable tydings of their vertuous behauour, & vp-right walking in the waies of Gods commandments, and that with such zeale and perfection,

tion, that it confoundeth not only that wretched liuing of vs in this long settled possession of the faith, but euen the painefull perfection of those religious persons, the Iesuites and other walking more straightly, both for example of the tender Church of Christ in those quarters, and for the vocation of a more perfect profession.

This felicitie of the Catholike preaching, protestants coueted to obtaine, thinking it no smal argument to the cōfirmation of their new deuised gospel. But what successe haue they had? Forsooth their whole enterprise was stopped and disgraced by that very occasion, which shall at the lenght, I trust, roote them out of all Catholike Christened cōtries also. That is. Their mutuall dissension and disagreement. For whiles Wittenberg and Geneva, the Lutherans and the Sacramentaries, did both sende forth their preachers, and laboured both to commend their religion to the heathen and vnchristened, the one so interrupted the other (as pride will neuer yeelde) that both lost credit. The confession of Augspurg was preached by the Lutheran. The institutions and other workes of Caluin, by the Sacramentarie. This appeareth well by the cleere testimony of that worshipfull and learned knight of the Rhodes, Villegaignon at what time he laboured to plant the faith among the hethen in Brasil, otherwise called Gallia Antartica, yee shal heare his owne wordes. In an epistle prefixed before his booke intituled. *Les propositions contentieuses &c.* written against Caluin after his returne frō Brasil



in to Fraunce, making his preface to the reader, and shewing the cause of that his writing and debate with Calvin, thus he writeth.

*Villegaignon contra  
Calvinum.*

Lecteur Chrestien sçachant maistre Iean Calvin, que i'estoye allé au Bresil, en intention d'y planter la parolle de Dieu, meü de nostre ancienne cognoissance, m'enuoya tant en son nom, que de la ville de Genesue, des ministres de sa doctrine des plus sçauans qui se peurent trouuer, avec quelques artisans, lesquels vindrent munis de tous les liures dudit Calvin, & des autres qu'ils sçauoient leur estre à propos. En passant à Paris, quelques vns se ioignirent avec eux, & entre autres vn Iacobin tenié, nommé Iean Cointat, homme d'entendement prompt & versatile. Eux arriuez s'ornierent d'un fort beau tiltre. Ils se nommoient l'Eglise reformée. Au moyen dequoy furent de moy receus le plus humainement qu'il me fut possible, cuidant qu'ils me fussent vtiles à mon entreprinse. S'estans mis à faire leur office, ie trouuay qu'ils auoient vsuré vn tiltre pour vn autre, qu'au lieu d'Eglise reformée, ils denoient dire informée tout de nouueau. Car ie trouuay si peu de conference de l'une à l'autre forme, qu'il me sembla changer non seulement d'usage, mais de religion. Encores ne se trouuerent d'accord, ne perseuerans en leur traditions: car selon qu'ils apprenoyent sous les iours, y adioustoient quelque chose. Ce Iacobin voulut suiure vne doctrine apart. Il se mit à defendre & publier la confession d'Auguste, & sans dissimuler, impugner la doctrine de Calvin: dont s'esmeut discorde si grande, qu'il ne fut possible d'y remedier si non en reuoiant l'un des ministres de Genesue. Which all in English is this much. Christian Reader, M. Iohn Calvin vnderstandinge that I was gone to Brasil, for the entent to plant the faith there, moued with the old acquaintaunce that  
had

had bin betwene vs, sent vnto me as wel in his owne name, as in the name of the whole citie of Geneua, certaine ministres of his religion, the best learned that could be found, with certaine craftes men in their company, well furnished with all such bookes as Caluin had writen, or any other which seemed might serue their purpose. As they passed by Paris, certaine other ioyned with them, and among the rest, an Apostata of the blacke friers, named Iohn Cointat, a man of a ready wit and pliable. These felowes arriuing at Brasil, sett on them selues a gay title. They called them selues the reformed church. By the meanes whereof, they were receiued of me with all gentlenes possible, hoping they woulde be in great steede to me in the entreprise I had in hand. When they fell to worke, I perceaued they vsurped a wrong title, calling them selues the reformed church, beinge rather a church of a forme and fashion vtterly new, and not seene before. For I found so small resemblance betweene the auncient church & theirs, that it seemed to me an alteration, not only of customes, but of the whole religion. Againe they agreed not among them selues, nor continewed long in their owne sayinges: but as they learned euery day, so they added some new tricke vnto their doctrine. The Frier would folow a doctrine by himselfe. He sett him selfe to defend and publish the confession of Augspurg, and without dissimulation, to fight against the doctrine of Caluin. Hereof the contention betweene them grew so great, that no other remedy could be had,

but



but by sending away one of the ministres of Geneva. Thus farre that epistle of Villegaignon. In whose wordes you see the enterprise of the protestantes, in planting the Christian faith amonge heathen, and how by their owne dissension, they lost all audience and credit.

The like euent we reade of in the history of the late conuersion of the Indians by the Iesuities, set forth in the true copies of their epistles, directed in to Europe, and printed in the Italian tounge, at Venis. The Calvinistes of Fraunce, desirous to promote their pretended religion abroad, seing at home it could take no place, made a force at the charges of Geneva, trauailed in to Brasil a part of India, and nigh the floudde of Henaro, about a hundred and fiftie miles from S. Vincent (where the Iesuities before had preached the word of life, and conuerted great part of the countrie) they entred the land, builded a stronge forte in a place well fensed by nature, being also well furnished with artillery, and other prouision of warre. Of these the epistle

*Parte 1er. writeth thus. Erano tutti costoro heretici mandati  
24.fo.132. dal suo heresiarcha Giouanni Caluino ad infettare  
questo mondo di qua, & insieme mandato con essi loro  
due che si chiamano ministri, accioche instruissero nella  
loro falsa dottrina & i loro, & gli altri. Dopo alcuni  
giorni cominciorno (come è costume de gli heretici) a  
discordare tra se stessi nelle loro opinioni dicendo vno  
vna cosa, & l'altro vn' altra. That is. All these  
were heretikes sent of their Archeretike Iohn  
Caluin, to infecte this part of the world. Sen-  
ding with them, two (as they called themsel-  
ues) ministers, to the intent they might in-  
struct*

struct in their false doctrine, both their fellowes, and other. After a few daies, they beganne (as the maner of heretikes is) to dissent and vary amonge themselves in opinions, one saying one thinge, and an other an other. By this their disagreement and variaunce, they lost, not only all credit among the olde Christians of Portugall, that possessed great part of the countrie, but also of the new Christians, and late conuerted Indians, as the tenour of the epistles declareth at large. To conclude therefore this matter, I say, as the knowen Catholike Church of these nine hundred yeares, hath conuerted many and diuers countries to the faith of Christ (which is a most euident argument of the spirit of God, and of the true church) so the preuy imagined congregation of lurking protestants, haue done no like thinge, and since the time of their bastard light, though they haue attempted the same, yet they haue neuer attained vnto it. Wherein the Christian Reader may consider, how differently God worketh in the vaine zeale of protestants, & in the true preaching of Catholikes.

*The argument of continuance of the knowen Church of Christ, is fortified out of the most auncient and learned Fathers.*

## THE XVIII. CHAPTER.

**W**Hat neede I here (scripture and euident reason being on our side) fortifie yet more the matter with the holy and learned



Epi. 166.

Cōtra epist.  
Parmenia-  
ni. li. 3. c. 5.Marke, he  
saith know-  
en in all  
partes of  
the world,  
not folow-  
ed.

ned Fathers? What neede I shew how to con-  
quer heretikes, to descrie their iuggling de-  
ceites, to open their wicked coulour and pre-  
tence of Gods word, the learned Fathers haue  
set against them the authoritie of the knowen  
Catholike Church of Christ, haue bidd them  
haue an eye to it, to yelde and submit them-  
selues to it, to reuerence and obey it? S. Au-  
gustine against the Donatistes, a busy and se-  
ditionous secte condemning all Christendome  
beside, though but of a few yeares (as our  
protestants do of more then nine hūdred yea-  
res) crieth out, and saith. *Si in ipsum Christum  
quem legitis et non videtis, tamen propter scriptura-  
rum veritatem creditis, quare Ecclesiam negatis, quam  
& legitis & videtis?* If yee beleue in Christ,  
whom yee reade, but see not, because scriptu-  
res which yee reade, are true, why deny yee the  
church, which both yee reade, and see? And  
in an other place, labouring to bringe a Dona-  
tist to the vnitie of the church, after much  
reasoning, he concludeth and saith. *Nulla est  
igitur securitas vnitatis, nisi ex promissis Dei Eccle-  
sia declarata, quæ super montem, vt dictum est, con-  
stituta abscondi non potest, & ideo necesse est, vt om-  
nibus terrarum partibus nota sit.* We cā not be sure  
of vnitie, but by the church declared in Gods  
promises, which being builded vpon a hill (as  
Christ saied) cannot be hidde, and therefore it  
must of necessitie be knowē in all partes of the  
world. These promises of God, by the which  
the church is assured vnto vs, we haue in part  
declared. Of these S. Augustin concludeth, the  
church of necessitie must be known, and that  
not in some parts of Christendome only, but,  
saith

saieth S. Augustin, in all partes of the world.

With what face now can protestants challenge to them a church, or imagin a preuy vnknown church, these nine hundred yeares? If they will yet face out the matter, let S. Hierom (at whose name all heretikes doe quake) match with them, who disputing with the Luciferians, saieth. *Poteram omnes propositionum tuarum rivulos, vno Ecclesia sole siccare.* I might drie

*Cōtra Luciferianos.*

vp all the pudles of thy propositions, with the only cleere Son of the church. And in an other place, see how he staieth vpon the church, as vpon the true ground and pillar of all truth.

*Cur post quadringentos annos docere nos niteris, quod ante nesciuimus? Cur profers in medium, quod Petrus & Paulus edere noluerunt? Vsq̃ue ad hunc diem, sine ista doctrina mundus Christianus fuit. Illam senex te-nebo fidem, in qua puer natus sum.* That is. Why

*Ad Pāmachium & Oceanū de erroribus Origenis.*

(saieth S. Hierom to the heretike) after foure hundred yeares, labourest thou now to teach vs, that which we neuer heard before? Why doest thou bring forth that, which Peter and Paule, would neuer teache? The world vntill this day hath bene Christian without this doctrine. I will keepe that faith in my olde age, in which I was borne and brought vpp in. Beholde here this learned & holy Father S. Hierom, neither trusted vnto the knowledge of the Greeke and Hebrew tounes, in the which he excelled al learned men of the latin church hetherto, neither vpon his eloquence, learning wit, or any singular gift of his owne, but to the assured faith of the church which had continued then foure hundred yeares after

Christ. S. Hierom would not learne a new faith  
of



of heretikes after the continuance of four hundred yeares. And shal we lerne a new faith of protestants, after the continuance (by their owne confession) of nine hundred yeares? S. Hierom buildeth vpon the continuance of Christendome in the Catholike doctrine, and shall we builde vpon peuisish surmises of suspicious protestants, to forsake the continuance of Christendome? Last of all, as S. Hierom in his olde age, will not heare of any new vpstart faith: so euery found Catholike ought to abhorre all fresh forged religions, contrary to the faith he was borne and brought vp in vnder his vertuous parents.

Epist. 2.  
ad Clid-  
onum.

After this very maner, reasoneth the flower of the East church, Gregory Nazianzene, called for his great learning the Diuine, against the new heresies of the Arrians, craking of thirty yeares continuance. These are his wordes. *Si ante hos triginta annos fides incepit, quum quadringenti fere sint anni, ex quo manifestatus est Christus, & Euangelium nostrum in tanto tempore fuit inane, inanis & fides nostra: & ij qui testimonium præbuerunt frustra sunt testificati: frustra populo præfuere præfules tales ac tanti.* If our faith be but yet thirty yeares olde, foure hundred yeares being now almost passed ouer, since the coming of Christ, then our gospell hath bene to no purpose, then so many Martyrs haue in vaine testified their faith in Christ, then so many Bishops and Pastors, haue in vaine so longe fedd the flocke of Christ. Thus farre that learned Father. Now then, if prescription of foure hundred yeares, seemed to that learned Diuine, a strong and vnuincible argument  
against

against the Arians heresy then thirty yeares olde, let not protestants thinke scorne, if we vse the like prescription of nine hundred yeares against them, hauing yet scant halfe thirty yeares in our countrie professed their false faith, in such sort as it is now taught. They are no childish or weake arguments that such learned Fathers, so longe approued, so much of all Christeridome reuerenced, doe vse and make against their aduersaries. It were in good sooth a very childish & fonde crake of antiquitie, to alleage the succession of thirty yeares lacking six, as very vnaduisedly M. Had-don doth, in his baren answere to the learned epistle of Oforius, or to crake of thirty or fortie yeares, as the Lutherans do in Germany: but the continuance of many ages, the authoritie of the vniuersall church, hath seemed alwaies to the learned fathers, the best and most assured meanes, to stopp the course of heretikes. Therefore that learned Diuine Gregory Nazianzene, in an other place, after he had with diuers reasons, against the fōde opinion of certaine heretikes disputed, that God was no body or bodely thing, he runneth at last to the sure holde of the church, and resteth him selfe thereon, as the vndoubted piller of truth, and saith. *Vt hac praesidia omittamus, nobis tamen satisfaceret quod ex his qui diuino numine afflati fuere, nemo hanc sententiam haftenus vel pronunciauit, vel pronunciatam approbavit, & abhorret hinc nostra Ecclesia doctrina:* that is. To omit these helpes, yet it should satisfie vs, that no holy man yet euer pronounced this sentence, or allowed it being pronounced of other. And the

De Theologia, lib. 2.



the doctrine of our church abhorreth it. Lo the doctrine of the church is the ground whereon faith, ought to stay, which because protestants haue not, therefore they contemne the authoritie of it, they say it hath bene lost so many hundred yeares, or at least hath so lurked in corners that no man could espie it, vntill at length the Lord of his mercy coupled a Frier and a Nunne together, & by that heauenly coniunction porteted to the world, the rising of the glorious light of the gospel.

Theodoretus writeth, that in the councell of Nice, after much altercation & variaunce that doctrine preuailed, which was found to be the knowen and common receiued doctrine of Christendome. These are his wordes.

*Multis ibi bene & recte, nonnullis etiam perperam sentientibus, admittitur ea qua tunc per vniuersum orbem vicerat ac diuulgata fuerat fidei confessio.*

In Philo-  
soph. in vita  
B. Iacobi  
Nisibensis,  
Episcopi.

Whereas there (he meaneth in the first generall Councell of Nice) were many of a true and vpright iudgmēt, some other of a wrong, that confession of the faith was admitted and allowed, which throughout the whole world preuailed, and was commonly knowen. Thus the Fathers of that Councell tried true doctrine, by the authoritie of the Church, not because it was then out of controuersie, that from the very beginning to that age, nothing was chaunged in doctrine (as Caluin imagineth, & by this subtle shift, would wipe away the argument of succession in the church) not I say, because only that age by any speciall priuilege erred not in doctrine, from the first institution of Christ and his Apostles, and that because ex-  
presse

Lib. 4. In-  
stitut. c. 2.  
par. 3.

presse scripture taught them so euery where, as we haue abundantly proued vnto you. Els how could the councell haue proued the priuilege of that age, more then of any other age, but by the authoritie of the church confirmed in scriptures, which is sure and certaine in all ages? And so yee heard S. Augustin proue against Parmenianus the Donatist, in his last wordes alleaged.

Tertullian therfore (to conclude vp an heretike shortly) teacheth vs to prescribe with him vpon antiquitie. *Solemus (saith he) hareticis compendij gratia de posteritate prescribere. In quantum enim veritatis regula prior, qua etiam futuras hereses renunciauit, in tantum posteriores quaeque doctrina hereses praiudicabuntur, quia sunt quae futura veritatis antiquiore regula praeiudiciabantur.* Hermogenis autem doctrina tam nouella, denique ad hodiernum diem homo in seculo, & natura quoque hareticus etiam turbulentus, qui loquacitatem facundiam existimet, & impudentiam constantiam deputer, & maledicere singulis, officium bonae constantiae iudicet: that is. We are wont (to make short with heretikes) to make prescription against them, as being later then we. For as farre as the rule of truth hath gone before, foreshewing that heresies should come after, so farre all new and after-coming doctrine, shall be adiudged to be heresies, for they are such, as were fore-spoken of to come in the former rule of truth. Now the doctrine of Hermogenes is vtterly new, the fellow yet liueth in the world. Again he is by nature a right heretike, busy and vnquiet, one that esteemeth pratling for eloquence, impudency for constancy, and to

Q

speake

In principi-  
pio libri  
Cōtra Her-  
mogenem.



speake euill of all men, that he taketh for the part of great constancy. Thus farre Tertulian. To conclude then with protestants in this point, we prescribe with them the antiquitie of nine hundred yeares. We see their opinions come after, our beleefe hath gone before. Their first master of Germany, liued very lately, and many of their first new masters at home, liue yet. If any was euer by nature a right heretike, truly as Tertullian here describeth, Luther was he. I appeale herein to the knowledge and report of all Sacramentaries of Geneua in our countrie. They will say more then this is of Luther, els their bretheren of Zurich will not, I trowe, be pleased: who call Luther an archeheretike, a foule speaker, an intolerable boaster of him selfe &c. Their wordes may be seene in the Apologie of Fredericus Staphylus, lately sett forth in english by me.

fol. 85.

*It is proued by three reasons or arguments, deducted out of holy scripture, that all the time of papistray, can be no schisme or heresy, and therefore was true Christianitie.*

## THE XIX. CHAPTER.

**H** E therto we haue proued, that the faith planted first amonge vs english men, by our blessed Apostles S. Augustin and his company, directed from holy S. Gregory then Pope of Rome, and continewed in our deere countrie of England quietly and constantly, vntill the light wauering of a few, folowing the

the dissolute trace of that wedded frier, drew a greater number after them, and broke the vniforme aray of Christes Church, hath not bene, nor could not haue bene, a corrupted faith, polluted with idolatry, blemished with greeuous superstitiōs, misse-guided by a cruell Antichrist, as our protestants pretend, teach, and write. This we haue proued by generall argumentes, which we thought most surest & apte for the same, not medling with particular controuersies, which will soone folow, the generall being graunted. We haue proued it, because the Church of Christ can not erre, & because that church is knowen, as protestants were not, all these nine hundred yeares. The first hath bene proued, bicause the expresse promises of holy Scripture, the Psalmes, the Prophets, and the ghospell, confirmeth a perpetuall sanctification, and continuall assistance of the holy Ghost with the church. The second with like testimonies of holy scripture, with euident reasons, with the glorious successe of conuerting infidels to the faith: last of all, with the cleere and assured testimonies of holy Fathers. I will yet deduct one or two reasons more, brefely and euidently, to proue the same, and then passe to the last part of our diuision, which is, that the pretended faith of protestants, agreeth not with the faith first planted in England. I say therefore.

If the faith first preached, and hetherto continewed in England, vnder the obedience of the See of Rome, our true mother church, though she were not so (as she is) to all the world beside) be a corrupted faith, & so forth,



then we englishmen, though we were Christian men, baptised in the faith of Christ, instructed in the same faith, though we haue preserved the holy scriptures amonge vs, read them continually in our churches, preached them in pulpits, taught them in schooles, and alwaies beleued them, though we haue had and vsed the Sacraments of Christes Church, breiefely though we haue had all the outward shew and face of Christianity, yet we were not in the right faith, not in the true church of God, no true membres of his body, to be short, we were yet heretikes, or at lest schismatikes. Now, that England hath not all this time bene in an heresy or schisme, I proue by three reasons.

*The first  
Reason.*

First, no heresy or schisme, is vniuersall. The faith of England was the faith of Fraunce, Spaine, Italy, Germany, and of all other Christened countries these nine hundred yeares. This the protestants confesse themselves: and therefore they appeale to the first six hundred yeares, they call Latimer the first Apostle of England. Therefore the Apologie also saith Luther and Zuinglius, came first to the knowledge, and true preaching of gods word. Therefore the Harborough writeth, that Luther begot truth. Therefore M. Nowell calleth vs schismatikes, and a schismaticall secte, in his Reproue oftentimes. If we then haue bene heretikes or schismatikes all these nine hundred yeares, all Christendome beside hath bene heretikes or schismatikes. This I say, is against all truth and reason. And why? No heresy, no schisme, is vniuersall. Euery heresy  
or

or schisme, is a part, secte, diuision, choise, and separation from the whole. The error of the whole, because it hath neuer bene, therefore it hath no name. How proue we all this? what should I proue that man is a liuing creature endued with reason, that water is moist, fire hotte, and such like thinges? For as naturall, true, and cleere, as these thinges are, so naturall, true and cleere is it, that euery heresy is a particular opinion, a peculiar choise, a diuided doctrine, departing out of the whole, condemned by the whole, and destroying in it selfe, the vnitie of the whole. A disease disquieteth the vniforme constitution of the body: euill weedes, let the growth of good corne: a rebellion disturbeth the common assent, and alleageance of subiectes: a disordinate passion, dissolueth the settled iudgement of the minde, and troubleth the sweete vniformitie of contemplation. Right so heresy, breaketh the well ordered aray of Christes church, disquieteth the vniuersall agreement of true beleeuers, disturbeth their settled consciences, troubleth the quiet possession of our faith and hope in Christ Iesus. If the disease be vniuersall, the body dieth. If all be weedes, it is no field of corne. If all rebell, it is no state of alleageance. If all passions be disordered, the mind is franticke and beside it selfe. Right so, if the whole aray of the church be broken, if both the shepheards & the sheepe, runne a stray and leaue the folde, there is no church at all, no folde at all, no army at all. If all that professe Christ, take a wrong faith, there be no Christians at all: if all consciences



faile, if all fall from the faith, this is no heresy, but a what shall I call it: a thing that is not, a thing of nothing.

1. Cor. ii.

Let vs looke to the lanterne of Gods word, that we may see our way the better. Let vs haue an eye to holy Scripture, and we shall see that no heresy is vniuersall. S. Paule prophesieth of heresies to come in the church, and saith. *Oportet hareses esse, ut ij qui probati sunt, manifestant in vobis*: that is. There must be heresies, to the entent, that they which are perfect & tried amonge you, might be known. Heresies are in the church, to trie the perfect and sound sheepe of Christes folde. This is the ende why heresies are suffered: for the triall of good and stedfast beleeuers. When all faile, where is this triall? When heresy perceth the whole multitude, where are the perfect & tried sorte? Againe S. Paule biddeth vs, *auoide the heretike*. How shall we auoide, when we be all infected? Flie the plague, saith the phisician, that is a sure remedy. Were not he now worse then madde, which when one infected with the plague, would crie to him, flie not vs, our familie is whole, but all the realme is infected, would there vpon stay, against the counsell of the phisitian, against all witt and reason, and keepe company with the infected party? Euen so. Flie the heretike, sayeth S. Paule, he is a carren and pestiferous thinge, and crepeth on like a cancre. Depart not from the church, which is the ground and pillar of truth. No saith the protestant. Auoide not vs, but auoide the church, abhorre the faith that euer hath bene in Englande. In our congre-

gregation, we are whole, we haue the sound faith. The realme hath bene hetherto infected, all these nine hundred yeares, euer since it had the faith, al english men hetherto haue bene damned, saue holy Wicleff, with a few more, vntill Friers beganne to wedde Nunnes, and Priestes to take wiues, then the perfection of the ghospell began to be practised, then the high way of saluation was found. O madnes incurable, o pride vnsatiable. What remedy for the disease when all phisitians are condemned, or rather cōdemned? What hope of humilitie, when the whole church is trod vnder foote? What reason will take place, when such brutish absurdities are maintained, against reason, against expresse consequences of scriptures, that heresy is vniuersall, that a part is more then the whole, that all must be condemned, to iustifie a few?

By an other reason to proue that the faith planted by S. Augustin our Apostle, and continued in England hetherto, can be no heresie, thus we say. No heresy is of longe continuance, no heresy preuaileth ouer the true beleeuers, no heresy cā ouerpresse the church. This though no Scripture taught vs, yet the faith of a Christian man, confessing a prouidence in almighty God, a care & loue of God toward man, the gouernaunce of God ouer his people and chosen vessels, would neuer denie it. For how standeth it with Gods prouidence, that the law of Moyse continuinge with their Sinagogue, and the true faith and knowledge of the law, vntil the Messias came (as we haue proued before) which was the spa-

*The second Reason,*



See the sa-  
ble in the  
Apologie  
of Staphy-  
lus.

ce of 1533. yeares, or there about, as by good calculation it hath bene gathered, the church of Christ, the new Testament of the Messias, should continew only six hundred yeares, and faile after for the space of nine hundred yeares, to be reformed of such men, whole life and doinges were more deformed, then the foule deforme body of Therſites, or that foule ougly monster, brought forth euen at that time and not farre from that place, when and where these poisonned heresies were first blasted abroad? Where is the loue and care of God ouer his church, if heresy hath so many hundred yeares ouerwhelmed it? How hath God gouerned his people, if all that time he hath suffred them to haue the bare name and shew of a church? to be in deede idolaters, led in superstition, blindnesse and errours? If any Christian hart would deeply consider al this, though he knew no scripture, no other reason, no authority of holy and learned Fathers to the contrary, yet this should be sufficient to stay him in his receaued faith, and not to follow a few peeuiſh surmises of busy heads, contrary to the mercifull prouidence of almighty God. But yee shall see good readers, expresse scriptures, and good reasons of the learned Fathers to the contrary.

Holy Scripture when it warneth vs of heresies to come in the church, it telleth vs also most prouidently, as meeting afore with such surmises which protestants now vse, that they shall not continew nor preuaile. S. Paul writing to Timothie, after he had declared, that in the later daies perilous times should folow, that

that diuers should resist the truth, as Iannes and Mambres resisted Moyſes, men of a corrupted hart, and miscreants in the faith, he addeth yet most prouidently, and saith. *Sed ultra non proficient, insipientia enim eorum manifesta erit omnibus, sicut & illorum fuit.* But they shall not farder preuaile, for their foolishnes shall be manifest to al the world, euen as the others were. Here S. Paul prophecieth of heresies to come in the later daies: I aske, will protestants applie this prophecy, to the ende of the six hundred yeares in that sence as the other prophecy of S. Paule vnto Timothie also (where of we haue treated before) is applied vnto Manichees? Let them shew then what secte of heretikes that was. In the meane we shew them out of S. Paul, that it could not be the whole knowen Church of Christ from that time hitherto, because he saith expressely, *ultra non proficient*, they shall preuaile no farder. As much as if he had saied. For a time they shall corrupt and infect the world, but farder then a prescribed time, they shall not. Now when protestants can shew, that there remaineth no papistray in the world, though it be very hard to make, *non ultra, no farder*, to stretch to so many hundred yeares, yet then we wil graunt, that perhaps S. Paule meanes that prophecy of papistes, and of Antichrist in the See of Rome. Vntill they can shew that, we will be so bolde as to say, that this prophecy may verie well be applied to our protestants, as it hath to other heretikes bene applied of the learned Fathers. And why? Forsooth by the rule that S. Augustin geueth vs, which is: In

2. Tim. 3.

1. Tim. 4.

pro-



In psalm  
209.

prophecies and promises, the perfourmaunce & fulfilling of part, is a good argument that the rest shall be accomplished, *vt cum ea qua promissit soluere inciperet, in scriptura promissorum consideraremus ordinem soluendorum*. That when God beginneth to fulfill which he promised, the in the scripture of his promises, we might consider the order of that which remaineth to be performed. As in this prophecy of the Apostle vnto Timothie, because we see protestants are such as the Apostle there describeth, as, *homines seipsos amantes & semper discentes, & nunquam ad scientiam veritatis peruenientes, corrupti mente, reprobi circa fidem*: great louers of themselves, euer learning, but neuer attaining to the knowledge of the truth, of a corrupted hart, reprobates in faith, and so forth, because they resist the truth, that is the teachers of truth in the church, as Iannes and Mambres resisted Moyfes, their teacher and spirituall gouernner. Last of all, because all like heretikes, though they haue prospered some more, some lesse, yet in fine all haue vanished, therefore we comfort our selues and doubt no whit, but the rest that immediatly foloweth shall be fulfilled, which is, that they shall preuaile no farder, that their folly shall be open to all the worlde, as it hath of late, thanked be God, bene in part made manifest. Breefely that they also shall faile, as other heretikes haue. And this much of that prophecy, by the rule wherof we will vnderstand all other prophecies in S. Paule, touching heresies to come in the church, that they shall not longe preuaile, for S. Paule can not be

con-

contrary to him selfe.

Let vs now see what S. Peter in his epistles prophecieth of heresies to come, and in what sence: whither protestantes can gather any likely surmise, that papistry should be that he speaketh of. In his second epistle cap. 2. after he had saied, that false Prophets should arise among Christians as had bene before amonge the Iewes, that amonge the Christians should be masters and teachers of lies, which should bring in damnable sectes, yet at the ende he concludeth prouidently, for the comfort and instruction of vs, that, *perditio eorum non dormitat*. Their destruction sleepeth not, their fall approacheth, they shall not longe continue. This is the comfort which scripture geueth vs, this is the light that directeth vs, the word of God, by this light we discover your darknes, by this comfort we shake off your peuisish surmises. And because we haue brought you scriptures to proue that papistry can be no heresy, no corrupted faith, no schisme, because your selues confesse a faith it is, a Church of Christ it is, els (if papistes be infidels) get yee to the fonte, and force no more papistes to your religion, we will conclude, that the faith which S. Augustin planted by the direction of Pope Gregory, is a sound faith, a right faith, the true Catholike faith of Christendome.

The third  
Reason.

So true it is, that heresy can not continue, and ouergrow the true church, that the fall of heresy, is an euident prooffe of hereticall doctrine, and the stedfast continuance of the church, a cleere token of the true and right church. For in this sence most properly, we  
pro-



2. Cor. 11.

Matt. 16.

1. Timo. 3.

Cant. 6.

professe in our Crede to beleue a holy church. Holy is that, which ought in no wise to be violated or prophaned, as Virgins and other thinges dedicated to the honour of God are holy. In this sence euery Christian man is called the temple of the holy Ghost, the sanctified vessell of God, dedicated in baptisme to serue only God, to renounce the deuill, the worlde, and all their pompe. As the Apostle saied of the new Christians, *despondi vos uni viro, Virginem castam exhibere Christo*. I haue spoused you to one husband, to serue as a chaste Virgin vnto Christ. But the whole Church of Christ is so especially and so intierly the spouse of Christ, is so well fensed of the bridegrome, that not only it ought not to be violated or corrupted, but also it can not, though all the powres of hell and the world were set against it. Therefore it is compared of Christ vnto a Rocke, of S. Paule vnto a Piller, of Salomon in the Canticles to an *Hoste well sett in aray*, because it is immouable, stronge, and not able to be ouerthrowen. Any singular man in the church is subiect to heresy, sinne and all other imperfections, but the whole church, by no force of worldly power, by no strength of wicked spirits, by no guile of heresy, can be ouerthrowen, infected or seduced.

The Prophet Esay warranteth vs, that all power sett against the Church, shall be vanquished and extinguished. Thus he speaketh to Sion, to the holy church of the Messias.

Esai. 41.

*Ecce confundentur & erubescant omnes qui pugnant aduersum te, erunt quasi non sint, & peribunt viri qui contradicent tibi. Quares eos & non inuenies, viros rebelles*

*rebelles tuos, & erunt quasi non sint.* Beholde all  
 that are sett against thee, shall be confounded  
 and be put to shame: they shall be as such that  
 be not at all, and the men which ouerthwart  
 thee, shall perish. Thou shalt seeke them, and  
 they shall not appeare, thy rebels, I say, and  
 disobedient, and they shall come to naught.  
 These which fight against the Church of  
 Christ, which ouerthwart it, which be rebel-  
 les, & be disobedient, are properly hererikes,  
 which hauing geuen their names in baptisme  
 to serue Christ, doe yet rebell against him, do  
 ouerthwart his ministers, do fight against his  
 lawes and commaundements. Of these also  
 an other Prophet speaketh. *Clamauit per d. x, con-*  
*gregauit quae non peperit, faciens diuitias suas non*  
*cum iudicio. In dimidio dierum suorum derelinquent*  
*eum, & in nouissimis suis erit insipiens.* The par-  
 tridge made a noise, and gathered that which  
 he gott not, making vp his riches without  
 iudgemēt. In the middest of his dayes he shall  
 be forsaken, and in his ende he shall proue a  
 foole. Vpon which wordes of the Prophet S.  
 Augustin saith. The partridge is a hott and hasty  
 birde, for greedines of the prey, he runneth vpon the  
 snare. And heretikes loue not to dispute, but in any  
 case to ouercome, that they may gather such as they  
 gott not. For finding Christian men already profes-  
 sing Christ, they make them their riches, not with  
 iudgement, but with great rashnes. For they see not  
 that there is a true, holesome, right, and naturall  
 Christianitie, from whence they plucke men to make  
 them theirs: but because the Apostle saith of such.  
 They resist the truth as Iannes and Mambres resisted  
 Moyses, but they shall not preuaile farder, their mad-

Hierem. 17

Lib. 13. in

Faustum

Manich.

ca. 12.



2. Timo. 3. nes shall be open to all men, therefore the Prophet saith also of the partridge. In the middest of his daies he shall be forsaken, and in his ende he shall proue a foole. That is, he that first by great boasting & crake of his Wisedome deceaued many, shall proue, that is, shall appeare a foole. And so he shall proue, When his madnes shall be open and manifest to all men. Thus by the Prophet Hieremy, and S. Augustins iudgement thereupon, the heretike, though he get and winne the assent of men for a time, yet he shall not preuaile: he is compared to the foolish partridge, which hasting after the prey, vndoeth hastely ir selfe. If papistry had bene an heresy or schisme, it could not in so many hundred yeares cōtinuance haue wonne and kept the assent of all Christendome. And therefore of such as striue against the church, an other Prophet saith, *Sape expugnauerunt me à iuuentute mea, etenim non potuerunt mihi.* They haue oftentimes laied siege against me, euen frō my youth, yet they neuer could preuaile.

Psal. 128.

From the very first of-spring of Christes vineyard, heretikes abounded, persecutions of heathen Princes certaine hundred of yeares ceased not, yet the church of Christians not only then failed, but flourished more in that age in al respects, then euer it hath done since. And is there now, after the number of so manie hainous and horrible heresies confuted & vanquished in the primitiue church of the first six hundred yeares, and the Valentinians, Marcionites, Manichees, Nicolaites, Cataphryges, Ebionites, Gnostici, Cathari, Montanistes, Tatiani, Nouatians, Sabellians, Arrians, Macedonians, Donatistes, Pelagians, Luciferians, Eutychians, Nestorians, Eutonomians,

nomians, Aetians, Heluidians, Iouinians Monothelite,  
 and a number of other monstrous sectes, euer  
 conquered and abolished, at the length arisen  
 a secte of papistes vniuersal to all the church,  
 continuing nine hundred yeares and more, so  
 putting out of all remembraunce and know-  
 ledge the true church of protestants, the light  
 of the ghospell, the worde of God, that now  
 only in these later dayes, all truth is reuealed?  
 That now, to recompence the great want of  
 so many hundred yeares failing, to restore a-  
 bundantly the light after so great darknes,  
 now haue appeared store of faithes, a number  
 of ghospells, plentie of truthes, that the bran-  
 ches are spredd liberally, and the fruite hath  
 multiplied copiously, full choise and liberty  
 is graunted? That now, so yee be no Papist,  
 yee may be a Sacramentary, an Anabaptist,  
 or a Lutheran, and then a Ciuill, a Zelous, or  
 a disordered Lutheran, amonge all which yee  
 may choose of what sorte in eche branche yee  
 list to be? Whither yee allow two Sacramentes  
 with the zelous Lutherás, three with the Lip-  
 sians, or foure with the Wittenberges. Whi-  
 ther yee will be an Osiádrin, a half-osíandrin,  
 or an Antosíandrin. Whither a close Anabap-  
 rist, or an open Anabaptist, a new Pelagian, or  
 a new Manichee. Whither yee say, the body  
 is with the bread, or bread without the body:  
 & againe, whether the bread be a signe of the  
 body, or a pledge to assure the body, or the  
 very value and effect of the body? All these  
 with a number of other doctrines professed &  
 defended freely of protestants, hath God now  
 reuealed for truthes, faithes and ghospells, to  
 recom-



recompence the darknes of nine hundred yeares? Or shall we rather say, that all these be cleere heresies, that the church hath continued sound, that the vniforme beleefe thereof, was no heresy, nor could be none?

*The third reason of the former chapter, is fortified out of the auncient and learned Fathers.*

## THE XX. CHAPTER.

**L** Et vs heare what the learned and holy Fathers of Christes Church haue pronounced of the stedfast & immoueable continuance of the church. Hilarius, which liued in a time when that mighty secte of the Arrians moſte preuailed, hauing then an Emperour on their ſide, whole countries and Synods of Bishops to agree with them, being then only three Bishops (as it is noted in the ecclesiasticall histories) which stoutely and openly defended the Catholike faith, to witt, Liberius Pope of Rome, Athanasius Patriarch of Alexandria, and this Hilarius Bishop of Poictiers in Fraunce, yet he writeth cleerely, that the Catholike & true church, was not, nor could not therewith be oppressed. These are his wordes of the church. *Dum persequitur floret, dum opprimitur, crescit: dum contemnitur, proficit: dum laeditur, vincit: dum arguitur, intelligit: tunc stat, quum superari videtur.* This church while it is persecuted, it flourisheth, while is it trod downe, it groweth, being despised, it is edified, being hurte, it ouercometh, being comptrolled, it waxeth wise, then it standeth when it seemeth

*Lib. 7. de  
Trinitate.*

to lie downe. By these wordes he meaneth, that no heresy preuailed against the church, no storme, no persecution. It is like vnto the camamele, the more yee tread it and trample it, the sweeter it smelleth, the thicker it groweth, the better it spreddeth. So the church by persecutions and troubles of heresies, geueth out sweeter fauours of good liuinge, multiplieth the more, and is enlarged the farder. The enemy approching, the army attendeth better, knitteth closer, and keepeth watch and ward more carefully. The heretike appearing, the church looketh narrower to her doinges, is vnited more feruently, & attendeth to her folde more charely.

To expresse all this, learned Fathers vse diuers similitudes. S. Ambrose saith. *Vt vinea dum iugatur, erigitur, vt recisa non minuitur sed augetur, sic Ecclesia dum ligatur, exiuit: dum humiliatur, attollitur: dum reciditur, coronatur.* That is. As the vine being tied downe, groweth the better, and being primed, multiplieth the more: so the church being bound, is loosed, being brought lowe, is exalted, being cut and wounded, is crowned. If papistry (as protestants imagine) were a thinge that all these nine hundred yeares, kept downe their true ghospell, they should all that time haue more encreased, flourished & multiplied the more. Their church (if there had bene any such) had not bene obscured, ouerpressed, or brought out of memory (as the Defender saith) by the spirituall rulers of a maligne & contrary church, but rather, as we see the church of the first six hundred yeares, which we agree to be



the true and sincere Church of Christ) notwithstanding all the heresies aboue reaked, notwithstandinge the cruell persecutions of Nero, Domitianus, Traianus, Hadrianus, Antoninus, Seuerus, Maximinus, Valerianus, Aurelianus, and last of all, of the two most tyrannicall Diocletian and Maximinianus, and after them of Licinius and Iulianus the Apostata, flourished yet and multiplied, no lesse then the people of Israell (a cleere figure of Christes Church) in the thraldom of Ægypt, in the longe miseries of the desert, in their captiuitie at Babylon did: so truly the pretended religion of protestants, if it were the true and sincere gospel, it could not by any force of man be kept downe, but that it should alwaies haue appeared, and so valiauntly resisted hell gates them selues, that their succession of Bishops, the bookes containing their doctrine, their order and maner of communion, with all the like matters, might by euident monuments be proued, & by most cleere demonstrations pointed vnto.

Now, succession of Bishops, they can shew none thouroughout all Christendome all this nine hundred yeares. As for the bookes, the miserable Defender saith, they are lost. Of their communion table, of the maner & seruing of it now vsed, if they can shew any step or token all this nine hundred yeares, in any point more then such as they haue learned of vs, then I will say it is a proper thinge, &c. Now the true Church of Christ, the shipp of Peter, passeth through all stormes of heresy and persecutions, is neuer drowned or overwhelmed.

whelmed. *Quanti* (saith Chrysostome) *initio oppugnaverunt Ecclesiam, cum fidei semina iacerentur & arma contra eam commota sunt? Sed quanto magis impugnabatur, tanto clarior reddebatur*, that is: How many haue fought against the church in the beginning, when the seedes of our faith were sown, what battails haue bene made against her? but the more she was withstoode, the brighter she appeared. Let protestantes shew the brightnes of their imagined congregation all these nine hundred yeares, beinge resisted (as they say) and withstoode by papistes: If they were of the true Church of Christ, no persequution coulde haue obscured them, no time could haue brought their religion out of minde, no iniury could haue blotted out all their bookes, as very childishly, and fondly they imagin. But bicause such matters as protestants defend are but old heresies new scoured, and such as in the very first six hundred yeares, for the most part were condemned, therefore no maruail if all their doctrine hath bene trod vnder foote by papistes, the true vniuersall and Catholique Church of Christ. It is the part of the church, to keepe downe heresies, *to take away the euill from among them*: but heresy with all the force it hath, or may haue, can not keepe downe the Church of Christ, or roote vp the faith of all Christendome. All false religions may by power of Princes be vtterly extinguished, not so the Church of Christ. All mans doctrine may be oppressed, not so the heauenly doctrine of Gods word. All sectes of philosophie, al sutes of heresy, may and haue in time decayed and

In serm. de  
Pentecoste.

11 Cor. 5.



come to naught, only the pillar of Christes Church, being layed vpon the foundation, not of sand and light earth, but vpon a sure rocke Christ him selfe, can by no tempest be shaken, by no force of worldly power, or engine of sutable heresy, be remoued.

Li. 6. *Pro-*  
*matum in*  
*fine.*

Clemens Alexandrinus, the learned reader of Alexandria and Master of Origen, noteth this very well, writing against the vaine philosophers of Grece. *Græcam quidem philosophiam* (saith he) *si quis magistratus prohibuerit, castitum perit, nostram autem doctrinam à prima vsque prædicatione prohibent simul & reges & tyranni, & singuli duces & magistratus, cum vniuersis satellitibus, & innumerabilibus etiam hominibus, in nos belligerantes, & nos pro viribus excindere conantes: illa autem magis etiam floret. Non enim emoritur vt doctrina humana, neque flacescit vt donum imbecillum:* that is. If any magistrat restraine the teaching of greeke philosophie, it decaieith forthwith, but our doctrine hath bene restrained, euen from the first preaching thereof, by Kings & tyrants, by Capitaines and Magistrats, by force of armes and infinite multitudes of people, with all might and power labouring to extinguish it, yet notwithstandinge it flourished more and more, for it dieth not, as the doctrine of mē, nor vaderth not away, as a weake or feeble treasure. If protestants haue this doctrine, how hath it decaied so many hundred yeares? how hath it bene ouerthrowen by Princes and Prelates of the worlde? Doe not protestants in saying this, tell vs, that their doctrine is but the doctrine of mā, a weake treasure, a feeble fained faith? Truly nothinge  
more

more argueth the fallshood of their doctrine, then that it hath so long bene kept downe, labouring yet alwaies (as they preted) to shew its head. Nothing more proueth, that al the light of the ghospell, which they crake of, is meere darknes, then to say (as they say) that all these nine hūdred yeares, it hath glimmered a litle in preuy congregatiōs, & now only it is come to light. If they had bene the true church, their light could not haue bene hidd vnder a bushell, they should alwaies haue shined vpon a hill, as the Church of Christ doth: They should haue preached alwaies vpon the toppes of houses, in the face of the world, in open assemblies, they should not haue lurked all this while in hucker mucker: this is the very property of heretikes.

To conclude therefore in few words so ample a matter, I will with the wordes of S. Augustin knit vp this matter. In the booke before alleaged writen to his friend Honoratus, after many argumēts vsed to bring him from the secte of Manichees, vnto the vniuersall knowen Church of Christ, he concludeth in these wordes. *Cum tantum auxilium Dei, tantum De usilita-*  
*profectum fructumq; videamus, dubitabimus nos eius te credendi*  
*Ecclesie condere gremio, quæ vsque ad confessionem cap. 17.*  
*generis humani ab Apostolica sede per successionem*  
*Episcoporum, frustra hæreticis circumlatrantibus, &*  
*partim plebis ipsius iudicio, partim conciliorum graui-*  
*tate, partim etiam miraculorum maiestate damnatis,*  
*culmen auctoritatis obtinuit? Cui nolle primitias dare,*  
*vel summa profecto impietatis est, vel precipitis arro-*  
*gantia.* Seing (saith S. Augustin, speaking of the sure ground of Christs Church) so present



helpe of God , so great encrease and fruite, shall we doubt to rest in the bosome of that church, which euen by the consent of all men from the See Apostolike downeward, by continuall succession of Bishops, hath obtained the Soueraintie and principall authoritie, heretikes in the meane while barking round about it all in vaine, being euer condemned & kept downe, partly by the iudgement of the people it selfe, partly by authority of counsels, and partly also by maiesty of miracles? Vnto which not to yelde supreme authoritie, is truly the part either of great wickednes, or of headlong madnes. Thus farre S. Augustin.

Against this church therefore, hauing the present helpe of God, being so multiplied in the worlde, hauing the authoritie of the see Apostolike, the see of Rome, hauing the succession of Bishops, papistry if it were an heresy, could neuer haue preuailed. Heretikes, saierh S. Augustin, barke about it, but they bite not, they hurte it not. Not for lacke of will, but for lacke of power and abilitie. Aërius barked at praying for the dead twelue hundred yeares past, Vigilantius barked at tapers and lightes of the church, as dogges doe at the Mone in a cleere night, Donatistes barked at the order of religious monkes, Simon Magus and Marcion, barked at freewill of man, Eunomius barked at good workes, commending only faith, Iouinian barked at the vowes of virginitie, Eustachius barked at fastinges, and ceremonies of the church, Faustus the Manichee barked at worshipping of Saints, Iulian the Apostata barked at visiting Martyrs tombes,

bes, the Marcionistes and Manichees barked at Images, the Pepuzians barked at holy Orders, the Donatistes houled terribly against the euill doinges of certaine euill Bishops in Africa, and forsooke thereupon the whole Church of Christ, the Vadiani barked at the riches of the clergy. Al these and diuers other, barked at the church within the compasse of the first six hūdred yeares, as protestāts barke at vs now euen for the same points. But what of that? The church saierh S. Augustin, bore away the Soueraintie and principall authoritie notwithstanding all this.

Now, if after those six hundred yeares, certaine preuy broode of such olde heretikes (as the scattered seede of the euill weedes) appeared now and then in the garden of Christes Church, they were continually so rooted vp, that they could cast no more seede, nor multiplie any farder. If the Albigeois in Prouince, the poore brethren in Lyons, Berengarius the sacramentaries in Angers, Wicleff & Oldcastel in our countrie, Husse in Bohem, with a few other, started vpp now and then & barked at the church, the shepheard hearing their voice, stopped soone their mouthes, the church continewd still vpright, the faith for all that neuer was lost, as is not to this day, nor shall not be vntill the ende of the worlde, maugre all the barks and bites of spitefull heretikes. To this knowen Catholike Church therefore, not to yelde the Soueraintie, is either extreme madnes, or shamefull wickednes, by the verdict of S. Augustin. Against this knowen Catholique Church, no heresy



could preuaile though it barked and brauled  
ofte: No corrupted faith, no papistry (if it  
were such a thing as protestants make it) could  
euer haue preuailed against it. Which being,  
as we haue proued by so many yeares, impos-  
sible, it foloweth, that the faith planted by S.  
Augustin aboue nine hundred yeares past, was  
a right faith, no corrupted or bastarde faith,  
but conformable to the worde of God, and  
their next predecessours the first six hundred  
yeares, and therefore the only true Chri-  
stianitie.

THE



THE  
SECOND PARTE  
OF THE FORTRESSE.

*Certaine demaundes to Protestants, putting the case,  
that papistes these many hundred yeares haue li-  
ued in a Wronge faith: all which (the  
case so put) they ought of necessitie  
to satisfie.*

THE I. CHAPTER.

**B**Efore we come to the last parte of this deduction, which is to shew that the faith and religion of protestantes, differeth in manifold pointes from the faith planted by S. Augustin our first Apostle, I will make a few reasonable and necessary demaundes. partly to fortifie more our cause, partly to minister matter worth the handling to a Replie, if any shall be made. It is not inough for protestants to say, the faith hath failed these nine hundred yeares, Antichrist hath gouerned the church, Idolatry and superstition hath preuailed. It is not inough to make a few sory surmises, which you see now, how vaine they are. They are not yet (as farre as I see) of such commendation of vertue and holi-



holinesse, they haue not wrought so many miracles, for ought I know, they haue not by any meanes ordinary, or extraordinary, so farre yet commended their authoritie, that with such bare surmises, so weighty a matter ought to be credited. I see rather many causes, and those most weighty, why I ought to discredit them so saying. For beside all that hath bene hetherto saied and proued to the contrary, I see so great variaunce among them, in the very principall pointes of our faith (as I hope also many other do now see) that if I should at their warrant leaue the old faith, I should yet much doubt which of all their sectes I should embrace for the new, or in what branche of their pedigree I should place myself. I see such sweet soppes in their whole gospel, that fearing the soure sauce which will follow, I dare not put my lippes vnto it. I see such horrible frutes to haue ensued of this late alteration, so many churches pulled downe, so few sett vp, so many monasteries, hospitals, and almes houses taken away, none erected, such notorious rebellions, not only in al Germany, but also presently in Fraunce, so much hatred bred, so litle charitie vsed, with diuers the like, that I am not yet fully perswaded with such slender suspicions, to beleue the church hath erred so many hundred yeares. I will say farder, though they had sayed much more to proue the same (as they would, if they had knowen what) yet vnlesse they proue evidently one at the lest of these two pointes, which I will now demandaund, no Christian man that feareth God, no wise or sober Catholike, will

*First planted among vs Englishmen. &c.* 235 The 2 part  
will euer trust all that hath bene saied, or may  
be saied more of them; Of the which two, this  
is the first.

Seing that enery heresie is a separation frō  
the whole multitude of Christian men in a di-  
uersitie of opinion, as S. Aug. defineth it, if  
papistrie be an heresy, protestants must shew,  
where, and vnder what Pope or Emperour it  
began, if at lest they are agreed yet vpon that  
point. For Melanchton in his former com-  
mon places, appointeth three hundred yea-  
res only for the true and vncorrupted church.  
Luther, and with him the greater part, graun-  
ted five hundred yeares, to the right and vnd-  
oubted church, making papistrie a thousand  
yeares groweth at the full. Contrary wise, the  
English notes vpon the Apocalipse of the tran-  
slation printed in the yeare 1549. will haue the  
right church to continew a thousand yeares,  
referring vs for prooffe thereof, to bawdy Bale.  
Whom also M. Fox in the deduction of his  
Actes and monuments doth folow. Now at  
last, the light of the gospell hath so encreased,  
that six hundred yeares are found good and  
currant, according to the exact calculation  
of M. Iuell, in that worthy challenge of his  
made at Paules Crosse. If then all protestants  
agree in this, we require them to shew (as I  
saied) where, when, by what course and ma-  
ner it befell, that all Christendome was infe-  
cted with papistrie? Let them shew the com-  
plaintes of other churches of S. Gregory, for  
playing the Antichrist. It is a world to see how  
beside all reason, and contrary to themselves  
protestants doe speake, and yet how pitiful-  
lie

*Li. 2. ca. 7.  
contra  
Cresconiu.  
The first  
demands.*



lie many are seduced by them. Sometime they alleage S. Gregory, against the Soueraigne authoritie of one head of the church, it is the most common and vsed argument, that protestants haue for that purpose. Yet now they make him the first Antichrist, and the first that vsurped that authoritie. But because he speaketh so euidently of singing of Masses, of Saintes liues, of Purgatory, of Confession, and such other thinges, that protestants cannot abide, therefore, good man, they make him the first Antichrist. But what a learned, virtuous and holy man that blessed Pope was, how much aboue all other nations we are beholding vnto him, and how reuerently it becometh vs to speake and thinke of him, S.

*Li. 2. ca. 1.* Bede in this historie, a learned and holy countryman of ours, setteth forth at large. We ought rather to beleue him, who liued nigh vnto the time of S. Gregory, and would not haue winked at such a fault, as to vsurpe such an authoritie not heard of before, or to haue planted a kinde of papistry, neuer practised in Christendome vntill his dayes, with a number of other thinges, which protestants lay to his charge, then lightly to credit a few odious surmises, and impudent asseuerations of such as liue now. We see in this history, that Fraunce agreed with Pope Gregory, and obeyed his commaundements directed vnto them from Rome. We know Marcius then Emperour, was alwaies a deadly enemy to that holy man, because he withstoode his vnreasonable exactions, and pinched sometimes his filthy avarice & couetousnes by requiring aide against  
the

the Longobards. We see what ende he had, being slaine of a villaine, and seing his wife and children murdered before his face. We reade nothinge laied to S. Gregories charge, either by that Emperour, or any flatterer of his (though of such men protestants haue sucked out almost all that they bringe against the life and behauiour of Popes, and of the clergy) touching alteration of religion, bringing in of papistry, setting vp of Idolatry, & vsing him selfe like an Antichrist. We reade no variaunces betweene him and other churches. We finde Iohn of Constantinople, checked and excommunicated of him for vsurpinge the title of vniuersall Bishop, yet no church of Greece is found to charge the church of Rome, with any such Apostasie as protestants imagin. Protestants are therefore worthely to be required, that they bring forth the complaintes of other churches, the testimonies of histories; of whom papistry began, how, and when it preuailed against Christendome. Vntill they shew this by good & cleere arguments, we will say, they can bringe no authour of any doctrine defended now by the Catholike Church, where, how, or when he separated him selfe, what scholers he had, how that secte ouerranne all Christendome. And because they can shew no such rootes of a schisme, no tokens of an heresy, no arguments of separation, we say and conclude once againe, that papistry is no heresy, but the Catholike faith of Christes Church, which neuer erred, nor can not erre. The rootes of the protestants schisme, where it began, when, and what



what frutes it hath brought forth, I trust all England knoweth and seeth now, to the great comfort of Catholikes, and if it please God, to the amendement of the contrary.

*The second  
demaunde.*

If this demaund seeme too hard vnto protestants, as the which in deede they are neuer able to assoile, I will put them an other which is easy, if there be any truth in their religion. Presupposing for their sakes, that the church these nine hundred yeares hath bene corrupted, as protestants say, and that Martin Luther that holy Frier, was the chosen vessell to publish this heauenly tydings to the worlde, let protestants shew how he was called, when and by whom, to such an excellent and gracious vocation. How learned Luther that the church hath erred? By scripture? If they say so, behold the Anabaptist at scripture is better then they, the Sacramentary is as good as the Lutheran, the Swenckfeldian, as stout as any of them both. Cometh the Osiandrin, the Libertin, the Memnonite, cometh the new Arrians, new Pelagians, new Manichees, all swarming vnder pretence of protestants and ghospellers this present day, & say they haue all learned their faith in scripture. Last of all, we Catholikes haue alwaies had, and vse presently, holy scripture more then any protestant, of what so euer cote or sute he be. In scripture therefore he could not learne it, but by his owne new deuised interpretation of scripture. Then this very interpretatiō whence had he it? He saith he had it from heauen. But how? By reuelation, by secret inspiration, or by some extraordinary and supernaturall gifte?

*In lib. con-  
tra Regem  
Anglie.*

gifte? If any of all this, Luther must shew or his scholers for him, some euident token of such a special vocation. When Moyfes should teache the law of God, what euident tokens gaue God vnto the children of Israel, to assure them that he was sent from God? The Prophets when they were extraordinarily sent, the tokens in scripture are euident. In the Church of Christ, no faith was euer planted, without miracles to confirme it, great perfection of life to persuaade it, great alteration of maners in those which were conuerted. What of all these, or what likelyhood thereof haue we seene in Luther and his broode? We shall haue occasion hereafter, in the conferences of S. Bedes history with the doings of protestants, to rippe vp these matters more particularly.

To returne to Luther, he ought not to repine or struggle, to shew forth the authoritie of his vocation. He was bold to require it in other protestants when they varied from him. At what time Thomas Munzer preached in Mulhuse otherwise & with more liberty, then it seemed good to Luther, he writeth to the councell of the city, that they should doe well to aske of Munzer, who gaue him the authoritie to preache, who called him to that office? And if, saith Luther, he say God sent him, then they may commaunde him to proue this his sendinge and vocation by some euident token. Which if he be not able to shew, then that he be commaunded to silence. For God, saith he, When he will chaunge the common ordre and course of thinges, he is wonte alwaies to declare his Will by some signe: thus farre Luther. And euen thus much we turne ouer againe

*Lutherus  
ad Senatum  
Mulhifum  
vide Stei-  
danum.*



Fontanus.  
lib. 1.

Gal. 1.

Act. 21.

Baldwinus  
in respon-  
sione ad  
Calvinum.

againeto Luther, that he also shew an euident token of his sendinge, and that for the reason which himselfe hath brought against Munzer true, and necessary. We aske therefore, who sent Luther? Not the church from which he departed, which all his life time most dead-lye he persecuted and abhorred. His Prince the Duke of Saxony, placed him in Wittenberg an vniuersitie newly then of him erected. But was that Luthers vocation? No truly. And why? Forsooth Luther instructed the Duke in his new heresies, and brought the Duke to his false faith. He learned nothing of the Duke, he receaued no instructions of him. Again, we may aske who sent the Duke him selfe? Did he supplie Christes place to call Luther, as Christ him selfe from heauen called Paul? Pauls vocation was extraordinary, *non ab homine, neque per hominem*, not from man, or by man, as he writeth. But then such an euident and maruailous signe was ioyned vnto it, that no Christian man might doubt of his vocation. And therefore S. Paul recounteth to the Iewes, and to the Galathians doubting of his calling, the signe and euident token of his calling. Luthers vocation being also extraordinary, as his doctrine and religion is, he ought to geue some euident signe and token thereof.

In the late prouincial Synod helde at Poissy in Fraunce, Beza the Prolocutor of the ministers, was pressed of the learned Bishops, to shew with what authoritie he preached, who sent him, who called him to that vocation. Peter Martyr sitting by him, whistred him in  
the

the eare, that he should plainly denie, that any laying on of handes for the appointment to the ministry, was required. Yet Beza at the first confessed, that in ordinary vocation it was necessary, and that he, and his felowes vsed it. But to that it was replied, that such laying on of handes, and ordaining as they vsed, must be proued to haue had its continuall succession, deriued from their auncetours. Now Caluin, who ordained Beza, as he saied, was ordained him selfe of no man. And then that which he neuer tooke nor had, how could he geue to an other? Here Beza was at a stay. Yet remembring the counsell of Peter Martyr, he denied that such laying on of handes, was necessarily required in an extraordinarie vocation, as he saied his vocation was, and also of many Prophetes in the olde lawe. Here it was replied of the Catholiques, they maruailed much he would bringe no example of his extraordinary vocation, out of some story of Christes Church after the Apostles time. Yet it was graunted him to vse herein, the examples of the Prophetes. But it was tolde him withall, that the Prophetes did alwaies approue their extraordinary and secret vocation of God, by some euident signe and miracle, which God then gaue to discerne thereby other false Prophetes, which would fayne the like extraordinary vocation. Therefore that he ought either to geue some signe and token from God of his new vocation, or els shew any one Prophet, that without some such signe, was heard and allowed. To this Beza after a litle staggering answered, that



the time should come, when all the worlde should see an euident signe and token of his vocation. And what trow yee was that? Forsooth the notorious rebellion of him and his felowes against their Souuerain within fewe moneths after: was not this a worthy miracle and signe of his vocation? Thus much Francis Baldwin, being present at that Synod, writeth and reporteth, in an answer of his to Calvin.

Rom. 5.

Hebr. 5.

Nicephorus lib. 18.  
ca. 45.

Will the Lutherans bringe forth any such token or signe of Luthers vocation? Or can they bringe any better? Some they must needes bringe, scripture saying plainely. *Quomodo pradicabunt, nisi mittantur?* How shall they preache, if they be not sent? And againe. *Nemo sumit sibi honorem, nisi qui vocatus est à Deo tanquam Aaron.* No man taketh honour vnto him, but he that is called of God, as Aaron was. Such calling we require to be shewed in Martin Luther. Otherwise he spoileth the church as a theefe, he cometh not in by the doore, as the true shepheard doth. And in like maner all that proceede of him, are but the bastarde broode of his vnlawfull entring. A sorte of heretikes there were, about thirten hundred yeares past, called *Acephali, quia sub Episcopis non fuerant*, that is, headles heretikes, bicause they were vnder no Bishops. Therefore in proesse of time (as Nicephorus writeth) *Episcopis & Sacerdotibus apud eos defunctis, neque baptismus iuxta receptum & solemnem Ecclesie morem, apud eos administratus, neque oblatio aut res aliqua diuina facta, ministerium vel ecclesiasticum, sicuti mos est, celebratum est.* Their Bishops and Priests dying, nether

nether baptisme was geuen, according to the solemne and receiued maner of the church, neither the sacrifice of Gods seruice, or any churchly ministry as the maner is, was celebrated. By this confusion as the history mentioneth, in short time, euery man adding to the faith what liked them, diuers sectes sprōg among them, as *Trisbeita*, *Agnoeta*, *Theopaschita*, *Iacobita*, *Armenij*, *Seuerita*, and *Aphthartodocita*. Vntill protestants shew the lawfull vocation of their first head and spring Martin Luther, they all being deriued of him, may be counted among the *Acephali* those auncient heretikes. Truly the multiplyinge of sectes vnder Luther as yee see amonge the other there did, proceedeth only hereof, that all is without order among them, who can shew no good beginning of their doinges; Euen as the branche of an honorable house being stained, the whole posteritie after remaineth spotted.

Let this then be the second demaunde, that protestants proue vnto the worlde, a lawfull vocation of Martin Luther, the first preacher of this vnghostly ghospell, contrary to the faith of all Christendome, that hath bene by their owne confession thesenine hundred yeares, & as Catholiques say and proue in open writings, euen the first six hundred yeares also. Vntill they proue this, and bicause we be well assured, they shal neuer be able to proue this, we conclude againe, that the faith of the english church thesenine hundred yeares, hath not bene a corrupted and wronge faith. For (as we do yet say, and may iustly say, vntill they proue the contrary) the only control-



lers of that faith, the only enditers against Catholike religion, are vnlawfull pleaders, and such as may not be heard, no more then a rebell against the lawfull Magistrate, or a theefe against the iudge. Which beinge so, their whole action is naught, they are not to be credited, their doctrine is but an opinion, diuided from the whole consent of Christendome, which learned men call an heresy.

*The first  
demands.*

To the entent we may come to an issue with protestants in this matter, when they proue papistry to be a schisme, when they can shew the beginning, the authors, the course and encrease of it, the time and countries, when, and where, it began: when also they can shew their vocation good and lawfull, either ordinary, or extraordinary, yet it remaineth farther, for them to proue vs a continuall & vniuersall succession of their congregatiō, as you see holy scripture witnesseth the true Church of Christ to haue. This demand to require of protestants, we are moued by the example of the auncient and learned Fathers, who required the same of the heretikes of their time, commending their small secret, and late vpstart congregation, against the large, known, and continuall succeedinge Church of Christ. The Donatistes, heretikes liuing in a learned time, were apposed this question of the learned Bishops of that age, S. Augustin of Hippon, and Optatus of Miletum. S. Augustin in many places vrgeth the Donatistes, with the succession of the Bishops, drawinge the line thereof from Peters seate, and requiring them to shew in the succession of the Bishops

*Epist. 165.  
& contra  
partem  
Donati.  
Tom. 7.*

shops of Rome, any one Donarist. Optatus  
vrgeth them also with the succession of that  
Sea. So doth Irenee and Tertullian: prouo-  
kinge the heretikes of their time, to bringe  
forth for prooffe of their doctrine, not only a  
succession of Bishops (whereby it should ap-  
peare their religion was not new, as being new  
it could not be the Catholike and right reli-  
gion) but also for more safety, to deduct that  
succession from the sea of Rome, which S. Au-  
gustin calleth the Rocke, against which hell  
gates shall not preuaile, which Optatus cal-  
leth the Chaire of vnitie to be kept of al men,  
vnto which Irenee biddeth all the faithfull to  
haue recourse, *propter potentio-rem principalitatem*,  
for a principalitie in that Sea of more power  
and authoritie.

Lib. 2. con-  
sta. Par-  
men. Don.  
Li. 4. c. 63.  
Ter. de pra-  
scrip.

vbi supra

But we wil not vrge our protestants so farre,  
as to deduct their preuy church of these nine  
hundred yeares, from the sea of Rome, we must  
let them to say and thinke, that church hath  
had no succession other the of Antichristes, of  
idolaters, of persecutours of the true church.  
We require them then, seing Papistry hath  
not bene the right church so many hundred  
yeares, seinge the true succession hath failed  
in them, let then protestants shew a succession  
of their congregation. Calvin him selfe (as  
you heard before) expressely confesseth the  
Church of God, hath neuer lacked from the  
beginning of the world, nor neuer shall lacke  
vnto the ende of the same, euident scriptures  
haue proued abundantly the same. We say  
then to protestants, if they will needes be the  
only true Church of Christ, that hath bene

these



Li. i. con.  
 Parmenia-  
 nus Donat.

Inprescrip.

Ephes. 6.

these nine hundred yeares, not only in England, but in all Christendome beside (though preuy, vnknown, kept vnder foote &c.) let them bringe vs forth a succession of their Bishops. We say vnto them, as Optatus saied to the Donatistes. *Vestra Cathedra vos originem red-  
 dite, qui vobis vultis sanctam Ecclesiam vindicare.* Shew the beginning & course of your Chaire, you which will chalenge to your selues the holy church. We say vnto them with Tertul-  
 lian. *Aedant origines Ecclesiarum suarum, euoluant  
 ordines Episcoporum suorum.* Let them bring forth the beginniges of their churches, let them reade vnto vs the rolle of their Bishops. If they be not able to bringe forth not only in England, but in no other Christian countrie neither, any note or succession of Bishops & Pastors amonge them, then vndoubtedly they were not only all this time no true church, but no church at all, I say no congregation at all, except such a congregation as those headles heretikes called *Acephali* were, of who we made mention euen now. For not only the true Church of Christ hath alwaies had,  
 Pastores & Doctores ad edificationem corporis Christi, Pastors and Doctors to the buildinge of the body of Christ, as S. Paule teacheth vs, but also euery secte of heresies for the time they endured, had their bastard succession of pretended Bishops.

We reade in the ecclesiastical histories, manie Bishops of the Nouatians, and of the Arrians. In S. Augustin and Optatus, we finde a succession of teachers amonge the Donatistes, not only in Africa, where that heresy spronge

vp, and was most spreade abroad, but also in other countries: as in Rome, where they had in preuy dennes (whereof they were called *Montenses*) for the space of certaine yeares their Bishops sea and residence, by a longe succession. But such hauing Bishops in Rome, had none in the Sea of Rome, in the Chaire of Peter, as also in Afrike such Cities as had in the a Donatist Bishop, had also, a Catholike Bishop, as it may appeare in the conferences of S. Augustin, so that the heretike possessed neuer the Sea of the Catholike, vntill such time as the Prince, embracing the heresy, expelled the Catholike. But how so euer the heretike had for a time his succession of counterfai'ted Bishops, they neuer preuailed longe, they were vehement stormes, but they passed away. They tossed and rurmoyled, but they could neuer ouerthrow or drowne Peters ship. The heresy of the Arrians, remoued Liberius the Pope from his Sea for a time, the heresie of the Eutychians, shaked Siluerius, and after him Vigilius, the Nouatians troubled much Cornelius, but all were in time vanquished, and brought to naught. Now protestants, such as chalenge a preuy church all these nine hundred yeares (as the Defeder doth) haue no succession of Bishops to shew, or if they can shew any, they can not keepe the rule that Tertulian aboue thirtene hundred yeares past, prescribeth vnto them, that is, *ita per successiones ab initio decurrentes, vt primus ille Episcopus, aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseuerauerit, habuerit authorem & antecessorem.* So coming downe by successions from

Optatus li.

2. contra

Parmen.

Collat. dist.

3.

Inprescrip.



the beginning that their first Bishop, haue for his antecessor, one of the Apostles, or of Apostolicall men, such as haue persecuted with the Apostles.

This rule of succession, protestants if they can keepe, let them shew it, we Catholikes in our Bishops do shew it. For whereas of Canterbury and Yorke, all Bishops in England haue their consecration and creation, the succession of the see of Canterbury and of Yorke, may be deducted by true registres, from Saint Augustine our Apostle, the first Archbishop of Canterbury, and from Paulinus the first of Yorke, who both were sent from S. Gregorie, and by his appointment created Bishops (as in the history of venerable Bede it appeareth) S. Gregory him selfe succeeding orderlie without interruption to S. Peter, who was sent of Christ, who was sent of God. Againe if they can shew any succession of Bishops in England or other where, they can shew it no otherwise, thō could the Donatistes in Rome, Of whō Optatus thus writeth. *Misus est Victor: erat ibi filius sine patre, tyro sine principe, discipulus sine magistro sequens sine antecedente, inquilinus sine domo, hospes sine hospitio, pastor sine grege, Episcopus sine populo: Et paulo post. Igitur quia Claudianus Luciniano, Lucinianus Macrobio, Macrobius Encolpio, Encolpius Bonifacio, Bonifacius Victori successisse videntur, si Victori diceretur ubi sederit, nec ante se aliquem illic fuisse monstraret, nec Cathedram aliquam nisi pestilentia ostenderet.* Victor was sent (of the Donatistes to Rome) there was a son without a Father, a seruant without a ruler, a scholer without a master, a folower without any

Lib. 1.  
cap. 17. &  
lib. 2. ca. 9.

Lib. 2. con-  
tra Parmē.

any to go before him, an hougholder without a house, an Hoste without an inne, a Pastor, without a flocke, a Bishop without people to rule. *And a litle after.* Therefore bicause Claudian seemeth to succcede to Lucian, Lucian to Macrobius, Macrobius to Encolpius, Encolpius to Boniface, Boniface to Victor, if now we should aske Victor in whose place he fate, and to whom he succeeded, neither could he name any predecessor before him, neither could he shew any other Chaire or sea, but the sea and Chaire of pestilence.

Thus I say of protestants, if they can shew any succession of Bishops in the time of the Albigeois in Prouince, of Berengarius in Angers, of the poore brethren in Lyons, of Hulse in Boheme, of Iohn Wicleff, or Oldecastle in England, before the dayes of Martin Luther, I say, that if they can name any, they shall name but a few, and those fewe without succession, sodainly arising, and soone broken off, as you saw in the beggarly succession of the Donatistes lurking at Rome, out of Optatus. I say againe, that as Victor amonge the Donatistes, so Luther among the protestants of Wittenberg, so Zuinglius among the Sacramentaries of Zurich, so Calvin among those of Geneua, so Bernard Rotman, amonge the Anabaptistes, so now M. Iuell, Grindall, and Horne, and such other false Bishops amonge vs, haue risen and started vp sodainly without Fathers, without predecessors, without masters at home, in any right and lineal succession. If in all the time of these nine hundred yeares, they can shew any better then is here descri-



described of Optatus, if they can deduct their succession as Tertullian teacheth them, from the Apostles, and as we doe deduct our succession, then they shall satisfie this demaunde, and shall shew yet one token of a church in their preuy congregation. But bicause I am right assured, they can not shew this one tokē of a church, therefore I say, and conclude they had no church at all, in all this time, but only that which they call papistry, hath bene the true Church of Christ, which can shew its succession, whose continuance and vniuersality is euident, two vndoubted markes of Christes true Church.

*An introduction to the proofes which follow in the second part of this Fortresse.*

## THE II. CHAPTER.

**T**He Catholike faith planted by S. Augustin our Apostle, and his vertuous company in our deere countrie of England, and continued in the same so many hundred yeares, beinge proued now to be no heresie or schisme, but the only Catholike Church of this time, bicause this church, and no other, hath continued amonge Christians, and hath bene onely the known and visible church of Christendome (such as the Church of Christ must be, and must alwaies in all ages be) this being now by so many proofes & waies made cleere and euident, so that I trust no doubt thereof remaineth, bicause yet some deceiued protestant may deeme, that the pretended  
faith

faith of his felowes, though it agree not with the late accustomed faith in England & other Christian countries, yet perhaps it agreeth well with that which at the first plantinge of the faith in our countrie was accustomed: to remoue this only scruple which can remaine, the premisses being sure, it were perchaunce inough to referre him to the whole Historie of that time, written by Venerable Bede a learned countriman of ours, in the very time of our primitiue church, and now sett forth in our mother tounge for all men to see & peruse, or at the least for such as ar lothe to reade the whole history, to report the to the brieft note of the differences gathered out of the history, touching our faith then planted, and this false faith now preached, placed streight after our epistle dedicatory to the Queenes Maiesty, this I say, were perhaps enough to instruct the ignorant, and so to make an end.

But to fortifie yet farder this Fortresse (as we haue thought good to call it) of our faith, first planted amonge vs, &c. We will first declare, by diuers sure and necessary tokens, which protestants lacke, that the faith then planted, was a right Christian faith, and so conclude once againe our principall purpose. Secondarily in repeting here at large, such differences betweene the faith first planted amonge vs, and the new pretended faith of these daies, in all such differences as be of doctrine, of ecclesiasticall gouernement, of seemely ceremonies, and of the diuers course and consequences of both religions, I will alwaies, God willing, for a farder fortifying of

our



our faith; and the faith of our deere forefathers so many hundred yeares, proue all such pointes wherein protestantes haue forsaken vs and condemned vs, to be agreeable, partly to the faith of the first six hundred yeares also, which time they will seeme to allow for true Christianity, and to be tried by. All this being proued in euery difference, *ore duorum aut trium testium*, by the mouth of two or three witnesses of that former age, it shall appeare againe certaine and vndoubted, that the faith and religion of papistes, is the only true Christianitie, the onely right faith, by the which a man may be saued.

*Five Apostolicall markes founde in our Apostles, and wanting in protestantes, who must be our Apostles, if the other were not.*

### THE III. CHAPTER.

*The first difference betweene the primitive church of our faith, and of protestants.*

*Lib. 1.  
Cap. 16.*

*Lib. 1. c. 2*

**T**O speake therefore of the first point, that is, of such differences as may be arguments to proue the faith it selfe, and to authorise the doctrine, it is to be remembred, that S. Aug. our Apostle, for the confirmation of the faith which he preached, wrought miracles. By the which, as in the History appeareth, the king of Kent was first perswaded to the faith. By a miracle also of restoring a blinde borne man to his sight, he conuincd the obstinate Brittons, and put them to silence, though yet they would not leaue their schisme, and returne to the vnitie of Christes Church. Finally his miracles were so many &

*nota-*

notable, that S. Gregory, euer carefull of his doings and behauour, directed special letters vnto him, admonishing him so to acknowledge that gift of God, that he reioysed not ouermuch therein, but tempred his ioye with feare. Thou hast, saith he, to ioy, for that by means of the saied miracles, the soules of the English men are wonne to the Faith. Thou hast againe to feare, lest thourough the miracles which are done by thee, thy weakeminde be puffed vp in to presumption. Miracles we reade in holy Scripture, to be gotten of God to witnesse his holy will, to testifie the faith, and to warrant that which is preached: not only the old law, the departure of Moyses with the children of Israel out of Ægypt, the dedicating or erecting of the Arche, the publishing of the lawe in the desert, was all wrought with miracles, not only the true Messias our Sauour, in preaching the word of life vnto the Iewes, confirmed it continually by diuine miracles, as all the foure Euangelistes do abundantly restifie, but also our Sauour foreshewed, that his Apostles & such as preached his faith in the worlde, should haue that power and grace alwaies, to confirme their office with miracles.

Lib. 1. cap.  
31. Histore  
Anglic.

Therefore our Sauour geuing commission to his blessed Apostles to go in to the worlde, and preache the ghospell, saith vnto them.

*Signa autem eos qui crediderint, hæc sequentur. In nomine meo eijcient demonia: super agros manus imponent & bene habebunt.* These tokens shall follow them that beleue. In my name they shall cast out deuils, they shall lay their handes on the sicke and they shall recover. And it folow-

In Marci. 16



Act. 5.  
& 19.

Ioan. 14.

Ioan. 3.

2. Cor. 12.

eth in the ghospell, that in preaching the word  
 so it came to passe, as Christ had spoken. For  
 they went forth and preached euery where, our Lord  
 working with them, and confirming the words with  
 miracles following. And in the Actes of the Apo-  
 stles such miracles were so commonly wrought,  
 and the faith of the people thereby so much  
 increased, that we reade, the very shadow of Peter  
 to haue healed the diseased persons, and from the bo-  
 die of S. Paule, were brought vnto the sicke napkins  
 and partelets, and diseases departed from them, and  
 deuils were cast out from the possessed. All which,  
 and many other straunge and incredible mi-  
 racles, God worketh in the first planting of a  
 faith, as this history of S. Bede describing the  
 primitiue church of England recordeth abun-  
 dantly, to accomplish the promise of our Sa-  
 uiour in the ghospell saying. *Verely, verely I say*  
*vnto you, he that beleeueth on me, the workes that I*  
*do, the same shall he do also, and greater workes then*  
*these shall he do, because I go vnto my Father. And*  
*a litle before, beleue me for my workes sake.* Thus  
 also we say vnto protestants, if yee mistrust  
 papistry, if yee discredit S. Gregory the Pope,  
 yet beleue the workes of our Apostle S. Au-  
 gustin, and feare not to say as Nicodemus  
 sayed to Christ. *Nemo potest hac signa facere quae*  
*tu facis, nisi Deus esset cum eo.* No man could do  
 such miracles as thou doest, except God were  
 with him: for why? Might not that blessed  
 man, if he liued now, say vnto vs english-  
 men, as S. Paule saied vnto the Corinthians,  
 whom he also had brought vnto the faith.  
 Though I be nothinge, yet the tokens of an Apostle  
 were brought among you with all patience & signes,  
 and

and wonders and mighty deedes? May this seeme a small matter, and of litle importance, which the Apostle here so expressely chalengeth, which our Sauour left vnto his church, as a token to confirme the worlde withall? Protestants though they will seeme Apostles, though Latimer be called the first Apostle of Englad, Luther the first Euangelist, the third Elias, & one that begot truth, yet they lacke this token from God, they want the confirming of Gods part with miracles folowing, they haue no tokes of their Apostleship. After the darknes of nine hundred yeares, in the first appearing of the gospell (as the Apologie speaketh) no token of light, no miracle?

Yes forsooth say they, haue yee not heard of the worthy miracle, M. Lane, that man of God wrought of late in Westchester, by spouring of vineger into a maidens mouth, and keeping downe her belly, with such other flurtyish touches? How proud would beggars be, if they were clothed in veluet, which crake so much of their ragges? It seemeth truly herein, this Minister would represent S. Paule and the Apostles, to winne some authoritie to his false faith. But in deede he exprest very well the doinges of Luther and Calvin, his Apostles, attempring once the like, as this minister did, and hauinge as worshipfull successe thereof. And bicause the world may know by what tokens and miracles these two famous gospells of Lutherans and Sacramentaries haue bene confirmed of these two founders of the same, Luther and Calvin, to matche also that worthy story of M. Lane, and the maide  
of



of Westchester, I will recite the two famous miracles, of those two Archeheretikes of our time, as I finde them written worde for worde, in the absolut Apologie of Fridericus Staphylus. These are the wordes of the booke truly translated in to english.

Fol. 424.

A mery  
miracle of  
Martin  
Luther.

It cometh now to my memory (saith Staphylus) that in the yeare of our Lord 1545. a maide, possessed with a diuell, was brought out of Misnia to Wittenberg, and presented vnto Luther, in hope that he, as the third Elias, would deliuer the wenche. Luther, though at the first he pretended great difficulty in the matter, and seemed for he to take so weighty a worke in hands, yet at length he commaunded the maide to be had in to the vestry of the Parish church of Wittenberge. There in the presence of the Doctours of the vniuersity, and other scholers (among whom also I was present, then a young man and Master of arte) he began to coniure and exorcize the deuill, but after his owne facion, not according to the accustomed maner of the Catholike Church. Luther hauinge longe coniured, the deuill would not away, but contrary wise so tormented Luther in his inferiour partes, that he would gladly haue gott him out of the vestry. But behold, the wicked spirit had so closed the doores, that neither on the outside, neither in the inside, they could be opened? This delay so increased the torment of Luther, seeking for some honest deliuerance, that he hastened to the window, hoping by some meanes to gett out thence. But here the yron barres staid him. Thus, poore man, he was forced to abide within the vestry, vntill at length a strange axe being thrown in at the window by the clarke, it was offered to me, being youngest of the company, to breake the doore open withall, which I laboured with all my force to

do, and opened in deede the doore. But all the meane while, a miracle was wrought, to see how Luther in that sudden distresse, ranne vp and downe in the vestry, turning this way, and that way, like an ewe when she is a yeaving and wringeth for deliuerance. It hath bene also reported of Caluin, that he attempted to raise a dead man, and for that purpose had perswaded a simple man, by the consent of his wife, that for his sake he would suffer him selfe to be laied on a beere, and so caried to church for dead, where then Caluin would raise him vp as a dead mā to life againe, and that this he enterprised, for the confirmation of his Zuinglian doctrine. It is saied the poore man assented to Caluins request. But when Caluin approached now to the beere, commaunding the body (which was thought to be dead) to arise againe in the name of his gospell, they say, the beere being opened, the man which laied him selfe there downe alieue, was found stone dead. And though the wife made great clamours, and open complaintes thereof, crying out before all the multitude, and detecting the guile which was pretended, yet the matter was soone put to silence, to saue Caluins estimation, great and large promises therefore being made to the widow. Thus farre Fredericus Staphylus in his absolut Apologie in the leafe 404.

An other  
miracle  
of Iohn  
Caluin,

Yee haue now three miracles of this new gospell, one at home, and two abroad. Are they not worthy miracles, and meete tokens for such a gospell? If S. Augustin were not our Apostle, and the faith by him planted, no right faith, then now is our primitiue church of England, then protestants are our Apostles? I speake generally, for I may not say Lutherans, lest I offend the Sacramentaries and bre-



thren of Geneua. Neither may I say Sacramentaries are our Apostles, for then Lutherans, which be their auncients, and preached before them in Englád, will thinke they haue iniury. If then protestantes be our Apostles, *2. Cor. 12. vbi signa Apostolatus?* where be the markes of their Apostleship, which we reade in S. Paule, in the Actes of the Apostles, and in the Historie of our first Apostles, S. Augustin and his vertuous companie? Where is, *Domino cooperante, & sermonem confirmante, sequentibus signis?* Our Lord working with them, & confirming their doctrine, with signes folowing? If they haue no worthier signes and miracles to shew, then those aboue mencioned, they geue men more cause to skorne at their fondnesse, then to beleue their doctrine, or rather to lament their blindnesse, then to accept their tydings. Let then this be the first difference gathered out of this history, that in the planting of the papistes faith and religion, God hath wrought miracles: in the planting of the protestantes doctrine, no miracles appeare. For as for the miracles of Foxe in his Actes & monuments, his owne fellowes esteeme them but as ciuill things, and such as may happen by course of reason; And in deede they are no orher, such of them as are true.

An other argument, to proue the faith of a primitiue church, an other marke of Apostolicall doctrine, is, that which we reade of the Apostles, at their first preaching of the gospel. *Multitudinis credentium, erat cor vnum & anima vna.* The multitude of them that beleueed, were of one harte and of one soule, Such vni-

*Act. 4. The second Apostolicall marke and difference.*

tie was in Saint Augustin our Apostle and all his companie. And not only among themselves, they perfectly agreed in all matters of religion, but also they laboured by diuers waies, to reduce the Scottes, and old Brittons liuing before in schisme, touching a wrong obseruation of Easter, to the vnitie of the Catholike church: as it appeareth in the second booke of this history the 2. chapter, where he wrought a miracle for the same purpose. Now of what vnitie and agreement protestants are, how at the very first entrie of their ragged faith, it was scattered into hainous and horrible schismes, how many, how greuous sectes haue spronge vp, how in the principall pointes of our faith, as in the number and vse of the Sacramentes, in the matter of our iustification of faith, of free will, of good workes, of God him selfe, they vary and fight one against the other, I referre the Reader to the Apologie of Fridericus Staphylus, lately by me sett forth in our mother tonge; the third part of which booke, treateth at large and principally, of the disagreement in doctrine, which is amonge protestants. Who hath not seene the booke, may see the rable of the protestants petigree printed a part, and vew therein, their whole progeny issue and offspring. Truly if there were no more arguments to be made against their doctrine, but this only one, of their mutual dissention and variaunce among themselves in doctrine, yet any Christiā man, beleeuing (as S. Paul saith) *one baptisme, one faith, one God*: knowing also that, *God is the God of peace and vnitie, and the diuell is author of all dissension,*



*sension*, must needs abhorre the diuided doctrine of protestants, and cleaue to the one & vniforme faith of the Catholikes. Whom this reason moueth not, let him searche his conscience, and looke well in him selfe where the cause is, for vndoubtedly he lacketh either common sence and iudgement, or the light of grace, which euery good Christian man hath.

Let this then be the second difference, betweene the faith of Catholikes, and opinions of protestants, that at the planting of the papistes faith, the beleeuers were of one hart & minde: at the planting of the pretended gospel of protestants, no vnitie, no agreement in doctrine is seene. But the Arche protestants them selues, Luther and Zuinglius, Beza and Brentius, Caluin and Westphalus, Illiricus and Melanchthon, Osiander and Stancarus, be all at variaunce and defiaunce one with another, write and preache bitterly, one against another. Not as concurrentes do in Italy for learninges sake, but as heretikes do amonge Catholikes, for honour and glories sake. Not vpon quirkes and suttelties in matters indifferent, as scholemen that holde positions, but vpon the weightiest articles of our beleefe, as heretikes are wont to holde opinions.

*The third  
argument  
of Aposto-  
licall do-  
ctrine, and  
difference.*

The third Apostolicall marke or argument of Apostolicall doctrine is, a lawful vocation, and an ordinary sending of the preacher. Our blessed Sauour, as the Messias and Redeemer of the world, was both sent of God the Father to worke our redemption here on earth, and at his visible departing hence, he sent his

Apo-

Apostles in the like vocation and office, say-  
 ing. *Sicut misit me Pater, & ego mitto vos.* Euen Ioan. 10.  
 as the Father sent me, I also send you. These  
 blessed Apostles being first sent immediatly of  
 Christ, did also send & appoint other through  
 our the worlde, to preache the happy tydin-  
 ges of mans saluation. They supplied first Act. 1.  
 Matthias in the place of Iudas, they ordered  
 seuē deacōs to the inferiour ministry. S. Paul Act. 6.  
 and S. Barnabas, were chosen from the rest of 13. 14.  
 the people, to the preaching of Gods worde  
 amonge the gentils. S. Paule him selfe thus  
 chosen with Barnabas, appointed priestes in  
 euery city where they planted the faith, as in Ad Tim. 1.  
 Lистра, in Iconium and in Antioche we reade, 2. Tim. 1.  
 Titus also of Candia, and Timothie of Ephe-  
 sus, were by S. Paule created Bishops. This  
 orderly vocation was thought of the Apostles  
 so necessary, that S. Paule crieth out: *Quomo-* Rom. 15.  
*do predicabunt, nisi mittantur?* How shall they  
 preach, vnlesse they be sent? And againe. *Ne-*  
*mo sumit sibi honorem, nisi qui vocatur à Deo tanquam* Heb. 5.  
*Aaron.* No man taketh honour to him selfe,  
 but he which is called of God, as Aaron was.  
 The Prophet also in admiration speaketh of  
 such. *Non mittebam Prophetas & ipsi currebant: non* Iorem. 23.  
*loquebar ad eos, & ipsi prophetabant.* I sent them  
 not as Prophets, and they ranne, I spake not  
 vnto them, and they prophecied. Our first A-  
 postle S. Augustin and all his company, were  
 sent Apostolically from the Apostolike Sea of  
 Rome and successor of Peter, sent by Christ  
 him selfe. In the history, his sendinge is at  
 large and diligently expressed of holy S. Bede,  
as a matter not a litle necessary for the con-



firmation of the faith.

*In Histor.  
moris Lu-  
theri. In  
epist. ad  
Argento-  
ratenses*

*Defence  
of the  
truth  
fol. 88.*

Now Martin Luther, the first false preacher of this false faith, was sent of no man, for all the worlde being then drowned in papistry, that is, as protestantes interprete it, in idolatry, superstition & false beleefe, none being before Luther to sende, of whom could he be sent? What can protestants say, to iustifie the vocation and sending of Luther? Because he was sent of no man, will they say he was sent of God? If they say so, then, as we haue aboue proued vnto you, he must shew some signe or token of this extraordinary vocation, by his owne confession against Munzer, as ye heard before: Or seing they are able to shew no such signe or token, what will they say? Some of his scholers, as Melanchthon, Ionas and Pomeranus, say that he was the third Elias. He himselfe writeth himselfe the fift Euāgelist. These are great bragges, but no proofes. Other do so talke of Luther, as if he were Christ. For when protestants do exemplify the vniuersall fall of the church (which they blasphemously imagin) with the vniuersall idolatry of gētils, when they compare the argument of continuance, to the allegations of Iewes against Christ, and to the sayings of Turkes for their Mahomet against Christians, what do protestants else, then blasphemously compare Luther, and them selues to Christ, and the vniuersall Church the spouse of Christ, which he promised should continue to the worldes ende (as we haue at large proued before) to the shadows of the Synagogue, which should haue an ende when the body came, to the idolatry of

Of the heathen, and to the cursed Alcoran of Mahomet? What is blasphemy, if this be not? Be all comparisons semely and lawfull? And what is more vntolerable, then to compare a wicked incestuous Apostata, to our blessed Sauiour, Luther to Christ?

Well then Sirs protestants, if such comparisons like you, if because the Iewes could not well alleage the continuance of Moyse's law against Christ, because the accustomed idolatrie of the gentiles, might not well prescribe against the new gospell of Christ, because the Turkes law, cannot deface Christianitie, therefore we may not alleage the continuance of Christes Church against Luther, therefore the old auncient faith of Christian men, can not prescribe against the new false faith of your deuising, nor continuance of Christianitie, can be alleaged to perswade Christian men, if such blasphemies like you, why then yee Sacramentaries of Geneva, now swarming and poisonning our dere countrie, haue ye departed from this your Christ, Martin Luther? Why do your brethren of Zurich, call Luther an Archeheretike, and say that the deuill himselfe, speaketh in Luther? Why doth Calvin match Luther with the papistes, when he writeth against Westphalus of Wittenberg? Why do ye not acknowledge the reall presence in the blessed Sacrament, as Luther did? Why do yee not teache good workes to be pernicious to saluation, and that a man in doing well sinneth, as Luther taught? Why vary ye in the doctrine of original sinne with Luther, and make the infants of Christian parents, to

*See the Apologie of Stapylus in the lease. 85.*



be borne without it, which Luther neuer would say? What? was Zuinglius (your Sacrametary Father) another Christ? What absurdities & blasphemies depend vpon the doctrine of protestants? Well then, if neither Luther, neither Zuinglius be Christ, compare no more papistry to the Sinagoge of the Iewes, to the idolatry of the gentils, or to Mahomet's law. Confesse papistry to be a true Christianitie. Remember ye haue receiued all the faith that yee haue of papistes, all your Sacraments, your scriptures, your churches, and all that good is, as Luther doth testifie himselfe against the Anabaptistes. Yee haue in deede, taken away much from the faith of papistes, but yee haue in your faith no one thing more then was before.

*Epist. ad  
duos Pa-  
pachos.*

*In li. contra  
Regē Hen.*

Againe if Luther be not Christ, then let him shew how and from whom he was sent. He saith stoutely, *Certus sum me mea dogmata habere de caelo.* I am certaine I haue my doctrine from heauen. And vpon this stout assertion of that impudent frier, the faith of protestants is grounded. For pretending to builde vpon holy scripture, they builde vpon the meaninge of it, which they haue taken of Luther, because they beleene verely, that Luther was a man sent of God. Now then as I haue already sayed, I say againe, let protestants shew of this his sending, a cleere, euident, and sufficient token, sufficient I say, to make a Christian man forsake the continuance of Christes Church nine hundred yeares by their owne confession. Not being able to shew any such token, and therefore being not sent, either  
ordi-

ordinarily by man, as Gods minister, either extraordinarily by God him selfe, he, and all that come of him, Peter Martyr, Bucer, and all the false preachers of England, haue no authoritie to preache, breake the order of Christes institution, and do directly against holy scripture, as yee haue heard before. Let this then be the fourth difference, that in the plantinge of the faith which papistes haue liued in, an ordinary vocation and sending is euident: in the hatching of protestants brood, no ordinary vocation, nor sending extraordinary appeareth. So the ground and foundation beinge naught, all which they haue builded vpon it, falleth downe. Which argument, that it may the better appeare, I will hereafter when I come to the diuersity of proceeding in planting their gospel, and in preaching our first faith, discusse and handle more at large.

An other marke of Apostolicall doctrine, is the continuance of the same. When the Apostles first preached in Hierusalem, that Christ was the Messias, the high priestes much resisted it, labouring by force to stoppe the gospel. Gamaliel then, a wise man, saied. *Si est ex hominibus consilium hoc aut opus, dissoluetur: si vero ex Deo est, non poteritis dissoluere.* If this counsel or worke be of men, it will come to nought, but if it be of God, yee can not destroy it. Protestants in the Apologie of England, vse this argument to proue their false faith, because, say they, against all force of Princes it hath continued and preuailed. And in Germany the protestants crie alwaies in pulpits,

The fourth  
Apostolical  
argument and  
difference,  
Acto. 5.



In the A-  
pologie of  
Stephylus  
leafe. 59.

our confession of Auspurge is thirty yeares olde. M<sup>r</sup> Haddon also very childishly, and not semely for a man of his iudgement and worship, maketh an argument of continuance in his epistle against Osorius, bicause the religion of protestants hath bene maintained in England thirtie yeares lacking six. Let then the argument be good which them selues make, yee shall see they haue made a rodde for themselves. First it is euident, the faith of England, planted by S. Augustin our blessed Apostle, hath continewed these nine hundred yeares and vppward. The faith of protestants, which was first planted in England, is now in many pointes chaunged: and not only in England, but also in most of those countries where protestants beare rule, as in Geneua, in the fiue Cantons of Suitcerland, in Scotland, and diuers places of Germany. The first faith of protestants preached in England, was Lutheran. I report me to the first communion in Kinge Edwardes time, to the first preaching and lessons of Peter Martyr in Oxford. To the first false Martyrs, Frith, Barnes and other. For al these confessed the real presence in the blessed Sacrament, acknowledged more Sacraments then two, and were not so deepe in predestination, as the Genetiens are now. Let this then be the fift difference betweene the faith of Catholikes, and the heresy of protestants. That the faith of papistes and our primitiue church, planted by S. Augustin, hath endured in England nine hundred yeares & vppward. The false faith of the Sacramentaries, which presently beareth the sway, hath not

con-

continued yet in England, full nine yeares. And the Lutherans, which is the primitiue church of protestants, is in England vtterly lost, Luther him selfe being accompted a very papist, and the Lutheran, an asse in a rochet, a lincie wolfe Bishop, with such like termes, as their charitable brethren tricke them with all.

One other marke of Apostolicall doctrine may be, that a primitiue church, & new planting of Christes faith, teacheth many things which were before vnknown, as well to be beleued, as to be in life practised. *Fides est spectandarum substantia rerum.* Faith is, saith Saint Paule, a substance or ground, of thinges to be hoped for: and the iust man liueth by faith. We stand by faith. Thus faith putteth thinges to be beleued. Containeth lawes, Sacraments, articles of beleefe, and such like whereby our saluation, as by meanes appointed of God, is wrought. What thinges the faith first planted in England brought with it, if protestants will know, let them shew any article of beleefe, any law, any Sacrament, any true ordinaunce touching the life of a Christian man, they shall finde they haue receiued it all of S. Augustin our Apostle. What is it now that protestants haue brought to England? What faith haue they planted? They haue brought nothing, they haue planted no faith, but they haue taken away many thinges, they haue clipped the faith, they haue proceeded all negatiuely. Their faith may be called, *ablatarum substantia rerum*, a substance or masse of thinges, denied, or taken away, as for example,

The fiste  
Apostolical  
argument, and  
difference,  
Heb. 11.



ample. They haue takē away from the quicke, from the dead, from faith, from the church, from Saints, from God. From the quicke, free will, state of perfection, and all merit of good workes; from the dead, all praier and intercession for them; from the faith, they haue taken away an article of our Creede, that Christ descended in to Hell, at lest such as are acquainted with the opiniōs of Breme, Hamburg and Lubeck, seacost townes of Germanie. From the church (as it is the whole body) five Sacraments, the continuall assistance of the holy Ghost promised of our Sauour, and her visible sight in this world, assured vnto vs by holy scripture. As it is the spirituall part, they haue taken from it the supreme gouernement in matters ecclesiasticall; authority of making that which Christ bid them to make in his last supper; power of binding and loosing; briefly, most of the authoritie due to that estate and vocation. As concerning orders of the Church, they haue taken from it Altars, Crosse, Images, ceremonies, and such like ornaments. From God him selfe, an externall sacrifice, the true proper seruice due to God only and continually, as the learned Doctor S. Augustin proueth at large in his tenth booke, *de Ciuitate Dei*, and else where.

Ca. 4. 5.  
Item epist.  
49.

I will not labour to recite euery particular of their negatiue religion, let them first make a perfect restitution of these to Christian people, the quicke and the dead, to our faith, to the church, to the blessed Saintes, and to God him selfe, and I thinke they will not be harde to graunt the rest, which they deny. In the  
meane

meane, yee see a cleere difference of true religion, betweene the doctrine and preachinge of our first auncient faith, and of this vpstart no faith. Yee see all that protestants haue and more, hath bene put and planted in England holy S. Augustin and his vertuous company, by our Apostles in England, and from them deriued euen to vs, blessed be God therefore. Yee see protestants haue denied many things, let them shew what they haue put in place, agreeable to the faith of Christes Church, the true interpreter of Gods holy worde, and the storehouse of all truth. Thus much of such Apostolicall markes, as may be reasons to authorise a doctrine, the want whereof is a most assured argument, to disproue a doctrine and religion which is new & not heard of before, which pretendeth to be Apostolicall, such as the religion of protestants is to vs Englishmen, being in our deere countrie neuer openly preached or professed before.

*Differences in doctrine betweene the primitive faith of England, and the heresy of protestants. And first of Masse, of the propitiation thereof, of intercession of Saints, of their commemoration at Masse time, of Confession of sinnes, & of merit of good workes.*

#### THE IV. CHAPTER.

**T**O entre now to the discussing of such differences as are in doctrine, betweene our first faith planted in our nation, and the late pretended faith of protestants, I must here warne the Reader, that he looke not for an  
 exami-



examination of all matters touching doctrine that are in controuersy betweene protestants and vs, or rather our forefathers, and first Christian counciemen. I entéd only to touch such differences, as in the history of Venerable Bede shall appeare, and by the report of that history, conferre the doctrine of protestants with the beleefe of that time, and of so longe succession, which we haue already proued to be good and lawfull. Now S. Bede writing the history of the English Church, purposed not to expresse the faith and doctrine of the church particularly by the way of doctrine, but only his purpose was, to declare to posteritie, how the English nation came to be christened, by whom the faith was first preached, how it spred in short time throughout the whole Iland, what vertuous men liued in that faith, & what prosperous successe it had. As for matters of doctrine, he toucheth them only incidently, as ecclesiasticall writers must needes do. I, for the readers better intelligence, and for the deceiued protestants instruction, haue gathered them into some order here a part, intending to fortifie them also (as I saied) partly with holy scripture, partly with the practise of the primitiue church and next successours of the Apostles. Who haue commáded vs not only to beleue such thinges as they wrote, but also to holde such traditions, as, *per sermonem*, by worde of mouth, they lefte vnto vs; who also tell vs, that if they should haue written all such thinges as Christ did, not all the world would hold the booke, in which such thinges should be  
written,

2<sup>d</sup> Thess. 2.

Learn vlt.

written. To beginne therefore with differences in doctrine, I wil first beginne with that, which protestantes most abhorre, and at which the deuill aboue all thinges trembleth: but which the Church of God alwaies most reuerenced, and Christ him selfe first practised.

Of the blessed sacrifice of the Masse, which protestants detest as the proper inuention of Antichrist, in this history ofte mention is made. Saint Augustine our first Apostle, sayed Masse in a church of S. Martin, builded without the East gate of Canterbury, vnder the time of the olde Britons. Of Masses saied both for the quicke and for the dead, in the fourth booke of this history, it is oft mentioned. In which places, not only the name and thinge of the Masse is shewed to haue bene then in practise, but also the propitiatio of that blessed sacrifice is auouched. In the first booke the 22. chapter; it is saied expressely, that the B. Sacrament is offred to God the Father. For the comfort of the Catholike, & instruction of the protestants, I will in few wordes (as I promised) shew both the name and sacrifice of the Masse, in the compasse of the first six hundred yeares after Christ, and also that it was then taught and beleueed to be, a propitiatory sacrifice. First as touchinge the name of Masse, we reade it both in the auncient Fathers of the first six hundred yeares, and in the Councils of that age also. S. Ambrose writing to his sister, of a great tumult and vprore of Arrians which happened vpon a sonday as he was at church, writeth. *Missam facere cepi: Dum offerrem nunciatum est, &c.* I began to say Masse, while

The 6. difference in doctrine of the sacrifice of the Masse.  
Lib. 1. cap. 25.

In the 14. and 22. chap.

Epist. 33.



Serm. 251.  
de sēpore.

while I offered, word was brought to me, &c.  
S. Augustine in a sermon to the people rebu-  
king their negligēce in coming to the church,

hath these wordes . *Adhuc quod detestabilius est, aliqui ad Ecclesiam venientes non intrans, non insi-*

*stunt precibus, nec expectant cum silentio sanctarum missarum celebrationem.* There is yet a more cur-  
sed maner, some coming to the church, entre  
not at all, attend not to praier, neither tary  
out in silence the celebration of holy Masses.

Serm. 237.

In an other sermon he reporteth the custome  
of saying Masses after sermon, *post sermonem fit*  
*Missa.* After sermon Masse is saied. Leo the first,  
called the great, writing to Dioscorus the Bi-  
shop of Alexandria, that in his diocese many  
Masses might be saied in one day, accordinge  
as the custome of the west church had longe

Epist. 81.  
Cap. 2.

vsed before, *ex forma paterna traditionis*, after  
the maner of aunciēt tradition, hath the word  
Masse also, saying. *Necesse est vt quadam pars po-*  
*puli sua deuotione priuetur, si vnus tantum Missa*  
*more seruato sacrificium offerre non possint nisi qui*  
*prima diei parte conuenerint.* It must needes be,

that a part of the people be bereft of theire  
deuotion, if the custome (of the East church)  
of hauing one Masse onely being kept, none  
may offer the sacrifice but such as come toge-  
ther in the morning. In this place Leo wil-  
ling that, *sacrificij oblatio in dubitanter iteretur,*  
the oblatiō of the sacrifice without any doubt  
be iterated, when one church can not receiue  
at one time all that come, he calleth it, as you  
haue heard Masse. Though M. Iuell full clark-  
lie, in that worthy sermon of his at Paules  
Crosse, wherein that wise challenge was made,

turneth

turneth those wordes for ministering of two or three communions in one day. In diuers prouinciall counsels helde within the compasse of five hundred yeares after Christ, the word and sacrifice of the Masse is mencioned.

In the Counsell of Milleuet in Afrike (or as some thinke of Miletum, now called Malta) where S. Augustin was present, it was decreed, that such Masses should be said, as were approved by the Councell. In the second Councell of Carthage, helde in the yeare 428. we reade, *Non licet præsbitero reconciliare quemque penitentem in publica Missa*. It is not lawfull for the priest, to reconcile euery penitent at high Masse time. In the third Councell of Arelate in Fraunce, helde in the yeare 461. we reade that whatsoeuer Bishop shal be found to haue geuen holy Orders to any open penitent, or twise married, it is decreed of him, *vt anno integro Missas facere non præsumat*. That he presume not to say Masses in a whole yeere. In the great Counsell of Agatha in Fraunce, helde about the yeare 470. it is permitted to some dwelling farre from their parish churches, *habere oratoria in agris, vt ibi missas teneant*. To haue chappels in their ground, that they may haue there Masses. In the same Councell also the laitie is commaunded, *Missas die Dominico totas tenere, vt ante benedictionem sacerdotis egredi populus non præsumat*. To abide out the whole Masse on the Sonday, and that the people presume not to depart out of the church, before the benediction geuen of the Priest. In a Councell helde at Orleans, in the yeare 486. the selfe same commaundement is repered, *vt populus*

Can. 12

Can. 3

Can. 2

Can. 21

Can. 47

Can. 21



*non ante discedat, quam Missa solemnitas compleatur.*

Can. 4.

Can. 3.

That the people goe not forth, before the solemnitie of Masse be accomplished. In the Councils of Ilerd and Gerunda in Spaine, helde about that time also, mention of Masses are made.

These may be sufficient testimonies for the antiquitie of the worde Masse, which protestants so much abhorre, as if it were an invention of Antichrist him selfe. Now yee see, that if they list to persist in such frantick opinions, they must not only condemne the last nine hundred yeares, but the first six hundred yeares also, and that of all the latin church. For yee haue heard the testimonies of Italy, Fraunce, Spaine, and Afrike, for the worde Masse. Neither may any protestant the lesse esteeme the Councils alleaged, for that they were prouinciall, for as M. Iuell reasoneth, Christes promises of being in the midst of vs, when two or three of vs be gathered together in his name, are made as well to the particular Councell, as to the Generall.

In his last  
Replie to  
P. Cole  
The 7. difference of  
the propi-  
tiation of  
Masse.

Serm. 5. de  
Lapsis.  
Tom. 1. in  
Iovinianū.  
Lib. 1. offi.  
cap. 48.

That Masse is a propitiatory sacrifice, and was so beleued in the first six hundred yeares, I reporte me to the expresse writings of the Doctors. As to S. Ciprian, who saith, *The conscience of sinners, is purged with the sacrifice of the priest.* To S. Hierom, who writeth, *The priest to offer daily for his owne sinnes and the peoples,* To S. Ambrose, who affirmeth, *Christ to be yet offered in the church, for the remission of our sinnes:* To Gregory Nazianzen, who saith, *that By the oblation of this sacrifice, we are made partakers of the passion of Christ:* To Alexander Bishop of Rome,

Crat. 1. in  
Is lianum.

Rome, and a blessed Martyr, writing aboue fourtene hundred yeares past, *that by this sacrifice, great and greuous sinnes are forgiven.* To Origen, who writeth of the commemoration that Christ commaunded in his last supper to be done, that, *Ista est commemoratio sola, qua propitium facit hominibus Deum.* This is the only commemoration, which purchaseth propitiation and mercy of God to me. I will with one cleare place of S. Augustin, shew the practise of this veritie, and so conclude this matter. A notable example, both of the beleefe of the Christians in his time, and of the benefit of this blessed sacrifice he writeth in his lerned worke, *de Ciuitate Dei*, and mencioneth to haue bene done of his owne priestes. These are his wordes. *Vir tribunitius Hesperius, qui apud nos est, habet in territorio Fulssalēsi fundum Cubedi appellatum, vbi cum afflictione animalium & seruorum suorum, domum suam spirituum malignorum vim noxiam perpeti comperisset, rogauit nostros, me absente, præsbyteros, vt aliquis eorum illo pergeret cuius orationibus cederent. Perrexit vnus, obtulit ibi sacrificium corporis Christi, orans quantum potuit vt cessaret illa vexatio. Deo protinus miserante, cessauit.* That is, Hesperius a worshipfull man who is with vs, hath in his territory of Fussala a piece of ground, called Cubedi, in the which place, vnderstanding his house to be vexed with euill spirits, to the great affliction of his cattell and seruants, required, in my absence, my priestes, that some one of them would goe thither, by whose prayers those euill spirits might departe. One went, he offered there the sacrifice of Christes body, praying as much as he was

Epist. 13

Homil. 13<sup>a</sup>  
in Lenticis  
Lib. 22.  
Cap. 8.



able that the same vexation might cease: incontinently through the mercy of God it ceased. Hetherto S. Augustine.

In this History I note, both the common deuotion and faith of Christian men in those daies, almost twelue hundred yeares since, and also the merit of this blessed sacrifice: Which being offered, incontinently (as S. Augustin writeth) God hauinge mercie and accepting that sacrifice, the vexation of the euill spirits ceased. Thus we see not only in the primitiue church of our deere countrie, planted by our holy Apostle S. Augustin, that Masse was faied, and belœued of good Christians, to be a holy and propitiatory sacrifice, but also in the first six hundred yeares (which time protestants would seme to represent) we see both the name of that blessed sacrifice mentioned, and the propitiation thereof, of the best learned Fathers to be auouched. Let now protestants if they list, to raile at papistes for Masse, and slander the nine hundred yeares of superstition and idolatry, raile also at the learned Fathers and Councils for the same, & condemne the first six hundred yeares also of idolatry & superstition. In this doing, they may make short worke, and denie Christ him selfe, and fall to circumcision, as many Sacramentaries haue done in Lithuania, or vtterly become infidels, as diuers Lutherans are in Boheme. Our Lord of his tender mercie, stay this lamentable rage of heresy, and bringe vs againe to perfect vnitie. Let vs passe to other differences touching doctrine.

*Staphylus  
in the pre-  
face of  
his Apo-  
logie.*

Intercession of Saints protestants abhorre.

The

The cōtrary appeareth in this History as well before we englishmen had the faith, as after. The 8. dis-  
 Before the entry of the Saxons, the olde Bri- serence of  
 tains occupying the lande were Christened as interces-  
 the History mencioneth at large, and S. Al- sion of  
 ban was crowned with the glory of martyr- Saints.  
 dome. At the intercession of that holy Mar- Li. i. c. 10.  
 tyr, as S. Bede recordeth, Germanus that ho-  
 lie Bishop of Fraunce, had a prosperous navi-  
 gation out of Britanny in to Fraunce. This  
 was the faith of the first six hundred yeares,  
 for in the yeare of our Lord 440. that Bishop  
 flourished. Againe we reade in the fourth cap. 14.  
 booke of the History, that by the intercession  
 of S. Oswalde, one of the first Christian Kinges  
 of the North countrie, a great plague was cea-  
 sed in Celse, then a monastery, now a Col-  
 legiat church by Chichester in Suffex. And  
 what thinke we? Was this a kinde of papistry  
 deriued from Pope Gregory, or vsed in Fraun-  
 ce only? Let vs haue an eye to the Greeke  
 church, which protestants would make the ig-  
 norant belecue, to make altogether for them;  
 Gregory Nazianzen in the life of S. Basil, to- In moned;  
 ward the ende, praieth vnto him, that by his  
 intercession he may be deliuered frō the great  
 paines of the raines in his backe, or els to haue  
 patience to endure it. Will protestants con-  
 demne that lerned diuine, for a peuissh papist,  
 bicause he so praied? Or will they say, he wrote  
 by vehemency of affection to his late depar-  
 ted frende, or vsed some figure of eloquence,  
 for the exornation of his stile and oration, as  
 \* M. Grindall childishly imagineth S. Am- \* In his  
 brose to haue vsed, when in his Funerall ora- Funerall  
 tion,



Sermon of  
Ferdinan-  
dus the  
Emperor.

Conc. 5. in  
40. Mar.

tion, he praied for Theodosius? Then let vs see what S. Basill, when he liued himselfe, and taught the people in pulpit, spake of this matter. In his homilie or sermon which he made in the day of the 40. Martyrs, he vttereth the beleefe and practise of such Christian men as he and his countrie was of, in these wordes.

*Quanti laboris fuit, vt vnum aliquem reperires qui pro te Dominum placeret? Quadraginta iam sunt concordem orationem sursum mittentes. Qui tribulatur, ad quadraginta confugit: qui latatur, ad ipsos decurrit. Ille vt molestiarum solutionem reperiatur, hic vt res secunda ipsi conseruentur. Hic mulier pia pro liberis orans deprehenditur, itemque peregrinanti marito reditum, ac infirmo salutem petens.* What a paine were it (saith S. Basil) to find some one which should appease our Lord for thee? But here are forty at hand (he speaketh of the forty Martyrs) which all at once doe pray for thee. He which is in trouble, flieth for succour to these forty: he that is in prosperity hastneth also vnto them, the one to be relieued of his troubles, the other that he may continew in his prosperitie. Here you shall finde the deuout mother praying for her childre, the wife also for her husband, some, that beinge from home he may returne safe, other, that he may recouer from sicknes. This was the deuotion of the first 400. yeares after Christ, vsed and commended, not of babes of that time, but of the best learned, & most holy Bishops Gregory of Nazianzen and Basill, of the Metropolitan citie of Cesarea.

Chrisostome also Patriarche of Constanti-  
nople, not only vttereth this doctrine in his

wri-

writings, but glorieth and triumpheth thereof, to see the mightiest powers of the worlde, to praie and besupplicants at the tombes of Saints. Thus in one place he writeth. *Ipse*

*qui purpuram indutus est, accedit illa complexurus sepulchra, & fastu deposito, stat sanctis supplicaturus, ut pro eo apud Deum intercedant, & scenarum fabrum & piscatorem etiam mortuos ut protectores orat, qui diademate redimitus incedit.* Hom. 66: ad pop. Antiochenum.

Beholde, he that weareth the purple (he meaneth the Emperour) cometh to embracethose graues and sepulchres, and all haughtines layed aside, standeth to make his supplication to the Saints, that they would intreate with God for him, and he that weareth the crowne on his head, beseecheth the tentemaker, & the fisher, both dead, to be his protectors. Let now the proude & stately protestant (I speake of such as are common scoffers at the deuotion of Catholikes) vse the liberty of his spirit, to reuile and misuse the tombes of Martyrs, & other holy men, accompted for such thoroughout all Christendome. We Catholikes will not be ashamed to call vpon the blessed Saints of heauen, with the primitiue church of our countrie, with the best learned of the first six hundred yeares, euen in the Greeke church, with the most Christian and puissant Emperors of the world.

But to satisfie herein yet farder the hardharted protestant, which against holy scripture, refuseth traditions commended in scripture, and yet wil seeme to cleaue to only scripture, let vs consider what holy scripture saith of this matter. S. Peter promiseth that he will



in heauen (vnlesse protestants will deny that he is yet there) pray for them vnto whom he *2. Petri. 1.* wrote. These are his wordes. *I thinke it right, as longe as I am in this tabernacle (that is, in this body) to stirre you vp and admonish you, being certaine that I shall shortly leaue this tabernacle, according as our Lord Iesus Christ hath signified vnto me. But I will endeavour also to haue you often after my death, that you may remember these things.* I aske here, how will S. Peter after his death, endeavour & procure that the people may remember his sayinges? They will not (I dare say) say that he will come in a vision or by reuelation vnto them. What remaineth then, but that he wil farder them with his good praiers? And so doe the auncient Greeke scholies expound this place. This is therefore the faith of our primitiue church, this is the beleefe of the best learned in the first six hundred yeares, this is the doctrine of holy scripture, that Saintes doe pray for vs, and therefore we commit no superstition to call vpon them. What so euer protestants barke or bable to the contrary, let vs rest vpon the faith of Christes church, which can not possibly erre.

*The 9. difference of commemoration of Saints at Masse time.*

As the Church of Christ vsed inuocation of Saintes, so vpon the ground of that veritie, festiuall dayes of Saintes were celebrated, and the blessed sacrifice of the Masse, in their commemoration, solemnised. Now protestans, as they denie & disproue all inuocation of Saintes, condemning therein not only these later nine hundred yeares, but the first six hundred yeares also of a common error, as you heard before, so they haue abolished the festiuall dayes

dayes of them, and in their schismatical communion (succeedinge in place of the Masse) commemoration of Saintes as the church vsed, they vse none. In our primitiue church (as the history of Venerable Bede reporteth) S. Oswaldes day was kept holy, and Masses saied in the memory of him, throughout our countrie. To shew now the vse and practise thereof, in the first six hundred yeares, I can not better, or more effectuously declare it, then by the wordes of S. Augustine, defendinge the vse of the church in this point, against Faustus the Manichee, who charged the Catholike Church with idolatry for the same, euen as protestants now do. So like alwaies are our new heretikes to the olde. S. Augustins wordes be these. *Populus Christianus, memorias Martyrum religiosa solemnitate concelebrat, & ad excitandam imitationē, & vt meritis eorū consocietur, atque orationibus adiuuetur. Itavt nulli Martyrū, sed ipsi Deo Martyrū, quamuis in memorias Martyrum, constituamus altaria.* The Christian people, doth celebrate with deuout solemnitie, the commemorations of Martyres, both to styrre themselves vp to imitate and folow their vertues, and also that they may haue part of their merites, and be holpen with their prayers. Yet so, that we erecte no altars to Martyrs, but to the God of Martyrs, although in the remembrance of Martyrs. Thus did the Christian people in Saint Augustins time, this was the religion of the first six hundred yeares: and vpon what consideration, did the church vse that solemnitie? Forsooth S. Augustine noteth three causes. First, for example and imi-

Li. 4. ca.  
14.

Libro 20.  
Cap. 21.  
Tomo 6.

tation



Psal. 150.

67.

138.

tation sake: secondarily, to haue parte of the Martyrs merites: thirdly to be holpen with their prayers. This doctrine Saint Augustine feared not to vtter, against that smoth rounge and fute heretike, Faustus the Manichee. Neither feare I to vtter and iustifie the same here, against the plausible perswasions, and coloured holinesse of protestants, which thinke the honour of Saintes, to be the dishonour of God. The Prophet thought not so when he badde vs, *Laudate Dominum in Sanctis eius.* Praise yee the Lord in his Saintes. Neither againe when he saied. *Mirabilis Deus in Sanctis eius.* God is maruailous in his Saintes. At the which the same Prophet, maruailing in another place, crieth out. *Nimis honorificati sunt amici tui Deus, nimis confortatus est principatus eorum.* Thy frendes, o Lord, are passingly exalted, their power is passingly strengthened.

Heretikes in deede, ministers of Satan, no meruail if they ca not abide that which their master abhorreth. Iulianus the Apostata, euen as Faustus the Manichee, and as our protestants now, found fault with the deuotion of Christians, solemnising the feastes of Martyres. *Quæ vos deinde inueneritis, saieth he, addentes multos recens martuos, quis pro dignitate abhominaretur? Omnia monumenta implestis, quanquam vobis nunquam dictum sit, aduolui sepulchris & ea amplecti debere.* Your owne inuentions, beside adding many new dead (meaning the Martyrs) who can sufficiently detest? You haue filled all monuments, and yet it was neuer tolde you, that you should so tumble at their graues and embrace them. Behold here, Iulian the Apostata,

stata, obiecteth to the Christians, aboue twelue hundred yeares past, that which protestants obiecte to Catholiques now. As that we haue made many Martirs of our owne, that we haue filled all corners with Martyrs tombes, that we tomble at them, & that without any scripture willinge vs thereunto. For so meaneth Iulian, when he saied, *yet it was neuer told you &c.* Disputing there out of scripture against Christians, as heretikes doe against the Catholikes. But that learned Father Cirillus answering to that wicked Apostata, telleth him first that, *We must not for the vncleannes of the graues, leaue the vertue of the dead*, meaninge of the Martirs, and then that, *he is to blame to call them dead, because God is not God of the dead, but of such as liue.* Ibidem.  
Luc. 20.

Last of all Eustathius, an other heretike (to omit Vigilantius misliking also this deuotion, whom S. Hierom confuteth) was condemned of the Councell of Gangara, aboue twelue hundred yeares agoe, because, *Loca Sanctorum Martyrum, & basilicas contemnere, & omnes qui illuc conueniunt & Sacramenta conficiunt, reprehendere declaratum est*: it was signified vnto them, that he despised the tombes & places of holie Martyrs, and reprehended such as assembled thither, and made the Sacramentes, that is, that celebrated or executed Masse there. For that is amonge the auncient writers, *Sacramenta conficere*. Thus protestants resemble olde heretikes, in abolishing the commemoration of Saintes, from their assemblie and communion. We vsing the same in the blessed sacrifice of the Masse, and solemnisinge their festi-

In praefat.  
Conc.  
Gangr.



festiuall daies, do no other thinge then our primitiue church did (as it may better appeare in the eightene chapter of the fourth booke of S. Bedes history) or the Fathers of the first six hundred yeares. The practise of which time in this point, who so of the learned desireth to see and reade more, he may peruse the Liturgies or Masses of Chrysostome and S. Basil, he may reade S. Ciprian. *Lib 4. epist. 5. and lib. 3. epist. 6.* S. Augustin also in his booke. *De Ciuitate Dei.* In tract 84. in Ioan. and in his booke of holy virginity, the 45. chapter. In all which places, commemoration of the Saintes and holy men, in the sacrifice of the church (the sacrifice of the Masse) is euidently expressed. The third Councell of Carthage, in the very same chapter, which protestantes doe alleage (namely M. Iuell) for only scripture to be read in the church, because the councell saith, *prater Canonicas scripturas, nihil in Ecclesia legatur sub nomine diuinarum scripturarum,* that nothing be read in the church beside the Canonick scriptures, vnder the name of holie scripture (which last wordes, *vnder the name &c.* M. Iuell after his maner, cutteth cleane off) in the same chapter, I say, the councell expressely and immediatly addeth. *Liceat etiam legi passiones Martyrum, cum anniuersarij eorum dies celebrentur.* It may be lawfull also for the passions of Martirs to be read, when their yerely daies be celebrated. Protestants therfore which with olde heretikes, and contrary to the olde Fathers, and to our primitiue church, haue bereaued our dere coutrie of England of such reliefe, as good Christian people haue alwaies felt

*Lib. 8. cap. 27. and li. 22. cap. 10.*

*In his Replie to D. Colc.*

*Cap. 47.*

felt at the intercession of the blessed Saintes, and of such deuotion as hath in their festiuall daies bene practised, which haue throwen downe al monuments of holy men in our coutrie, what plague thinke we, remaineth for them from God, though not in this world, yet in the world to come? Our Lord be mercifull vnto them, and turne their hartes to his obedience.

Let vs farder cōsider other differences touching doctrine, betweene the auncient faith of England, and the vpstart newes of protestants. We reade in the primitiue church of our countrie, that Confession to the priest, was vsed, and satisfaction enioyned. In the fourth booke of the history, we reade two examples of it, in the chapters 25. and 27. In the Scriptures we reade, that at the receiuing of the faith, confession of sinnes was vsed. For it is writen. *Multi credentium veniebant confitentes & annunciantes actus suos.* Many of those which beleeued, came & confessed and shewed their doinges. Those which beleeued, saith the text: that is, Christian men, confessed their doinges. And what doinges, but euill doinges and very sinnes? As for example, it foloweth expressly in the text, of *nigromancers, or vsers of curious craftes.* Now to shew the practise of this in the primitiue church of the first six hundred yeares, we reade in the liues of the Apostles writen by Abdias, that Lybius the Proconsul, being conuerted by S. Andrew, confessed his sinnes vnto him. We reade in the ecclesiasticall history of Eusebius, that Philippus the first of the Romain Emperors that

The 9. difference of Confession and penance.

Act. 19

Lib. 3.

Lib. 6.

Cap. 34.

was



was Christened, at Easter time coueringe to ioyne with the rest of the Christians, was commanded, first to make his confession, and to stande amonge the penitentes, which were to be examined: which confession might seeme to be then publique and open. For in the primitive church, there was a solemne, a publique, and a priuate confession: but all to the Priest and Pastor.

Epist. 94.  
ad Mace-  
donium.

Of the solemne confession S. Augustin maketh mention in his epistles, declaring it to be but once in a mans life permitted: for thus he writeth. *Quamuis cause salubriterque prouisum sit, vt locus illius humillima pœnitentie semel in Ecclesia concedatur, ne medicina vilis minus vilis esset agrotis, quæ tanto magis salubris est, quanto minus contemptibilis fuerit, quis tamen audeat dicere Deo, quare huic homini, qui post primam pœnitentiam rursus se laqueis iniquitatis obstringit, adhuc iterum parcis?* Although it be warely and holesomly prouided, that the place of that most base & sharpe penance, be but once graunted to a man in the church, lest the medicine by oft vse, become contemptible, and so the lesse profitable to the patient, who the more he fancieth his medecine, the better it shall proue with him, yet who dare say to God, why doest thou yet forgeue this man, which after first repentance, hath yet againe wrapped him selfe in the snares of iniquitie? This bitter penance that S. Augustin heare speaketh of, was in the face of the whole church, done also with a greater solemnitie then the common order of penance was. Which to be ioyned with open confession of sinnes, Tertulian a more auncient

cient writer, and of the countrie that S. Augustin was, declareth, writing thus. *Huius igitur penitentia secunda & vnus, quanto in arto negotium est, tanto operosior probatio: vt non sola conscientia proferatur, sed aliquo etiam actu administretur. Is actus exhomologesis est.* This second & one penance, the straighter it is, the more painfull is the triall thereof. That is, not in conscience only to vse it, but also by some outward acte to expresse it. This acte is called confession. And that this confession was openlie made, not to God only, but also before the face of the church, it appeareth euidently, first in the description of this penance, when amonge other things he saith, that a parte of it, is, *Presbyteris aduolui, aris adgeniculati, omnibus fratribus legationes deprecationis suae iniungere.* To lie at the priestes feet, to be prostrat before the altars, to make all the brethren intercessors for him.

Lib. de penitentia  
se in fine.

And afterward whē he writeth against such, as for shame withdrew them selues from this discipline of the church, he saith. *Plerosque hoc opus, vt publicationem sui aut suffugere, aut de die in diem differre praesumo, pudores magis memores quam salutis: velut illi qui in partibus verecundioribus corporis contracta vexatione, conscientiam medentium vitant, & ita cum erubescencia sua pereunt.* I here say, many withdraw themselves from this acte, or els doe prolonge the time, from day to day, abhorring it as a kinde of detecting of themselves, hauing herein more regarde of their shamefastnesse, then of their saluation. Euen as they which hauing a disease in some shamefast part of their body, will not be a known

of



of it to the Physician, and so with their shame do perish. And a litle after. *Certè periculum eius tunc si forte onerosum est, cum penes insultaturos in risiloquio consistit, vbi de alterius ruina alter attollitur. Caterum inter fratres atque conseruos, vbi communis spes, metus, gaudium, dolor, passio (quia communis spiritus, de commune Domino & Patre) quid tuos aliud quam te opinaris? Quid consortes casuum tuorum, vt plausores fugis?* Truly the daunger of a man publishing his owne faultes, if it be, may then perhaps be burdensome, when it is done in a laughter afore such as shall mocke and insult thereat, and where one is proude of an others decay and lacke; But amonge brethren and fellow seruauntes, where the hope, the feare, the ioy, the sorow, the affection is all one (as being all of one minde, vnder one Lord and Father) why doost thou auoid thy felowes and partakers of thy calamitie, as such which would reioyse therat? Last of all he saith, *Grande planè emolumentum verecundia occultatio delicti pollicetur, videlicet si quid humana notitia subduxerimus proinde & Deum celabimus? Aded ne estimatio hominum & Dei conscientia comparantur? An melius est damnum latere, quàm palam absolui?* But you will say, I shall much saue my honesty and estimatiō, if I keepe preuy my faultes. As though bicause we keepe them from men, we may also keepe them and conceale them from God. Doe we so compare the opinion of men, and the knowledge of God together? Thinke you it better, to hid your greefe, then to take open absolution? Thus farre Tertullian.

Out of all which words & sayinges of him,  
it

it is now euident and cleere, that such open and solemne penance as the primitiue church then vsed, was with the outward acte of confession, that this confession also was done before men, and to men, not before God only, as protestants will haue confession to be, if at lest they care for any confession at all, that it was done in the church, at the priestes feete, & to them who might giue absolution, which only priestes can do. This publike and open confession, was but for enormous and notorious crimes, vpon which reason, such as had done that penaunce (bicause in that time the church admitted no spotted or infamous mā to the dignitie of priesthood) could not be admitted to holy Orders. If any were, and after espied for such, they were deposed. This to be so, we learne in the Councell of Nice the first. Where thus we reade. *Si qui sine examinatione promoti præsbyteri sunt, & postea examinati, confessi sunt peccata sua, & cum confessi fuissent, contra regulam venientes homines manus eis temere imposuerunt, hos ecclesiasticus ordo non recipit.* If any be promoted to the order of priesthood without due examination, and after being examined, confessed their sinnes, and hauing confessed, receiued yet the holy Order of other men proceeding against the Rule, such the Order of the church admitteth not. And the reason immediatly foloweth. *In omnibus enim quod irreprehensibile est, sancta defendit Ecclesia.* For in all thinges the holy church maintaineth that, which is blamelesse and irreprehensible. Thus we see the penaunce and publike confession of sinnes in the primitiue church.

cap. 9<sup>o</sup>



Vide Cypr.  
serm. 5. de  
lapis, &  
lib. 1. epist  
2. August.  
in Enchi-  
ridio cap.  
65.

church. Which we read to haue bene so sharpe and straight, that confession being made, absolution was not straight geuen, but after the penaunce first expired and fulfilled, which dured sometimes seuen, sometimes ten yeares, sometimes euen to the end of the parties life, vnlesse by deuout and penitent behauiour, he were sometime released by the church of his penaunce enioyned.

Afterward this open and sharpe penaunce, was brought to the priuate & particular confession now vsed, principally for the lewdnes of the common lay Christians, which in this open confession, beganne at length to be such as Tertullian writeth of before, such I say, as would mocke and insult at their brethernes simplicitie and deuotion. Whereupon the practise of that church, and the counsell of S. Iames, willing the Christians *Confiteri alterutrum*, to confesse one before an other, was restrained to auricular confession of the priest only, who for the necessitie of absolution, ought of necessitie to heare the confession. This particular confession, was not first instituted in the Councell of Lateran, as Caluin fondely babbleth, but we reade thereof in the decrees of Innocentius, who was Pope in S. Augustins time, that if a man were diseased, he should not tary for the time of Easter (at which time, as now, euery man at the lest receiued & most men but then, as *a* Chrysostome, *b* Augustin, and *c* Ambrose do witnesse, all liuinge about that time) but *Mox confiteri*, be shriuen out of hande, which was not done in the face of the church, but priuatly in chamber. Of confession

Epist. ad  
Decentium  
cap. 7.

*a* In orat.  
de B. Philo-  
logonio.  
*b* Homil.  
28. de ver-  
bis Domini

tion, S. Hierom saith, Si tacuerit qui percussus est à diabolo & non egerit pœnitentiam, nec vulnus suum fratri suo & magistro voluerit confiteri, magister qui linguam habet ad curandum, facile ei prodesse non poterit. Si enim erubescat egrotus vulnus medico confiteri quod ignorat, medicina non curat. If one stricken with sinne holde his peace and repent not, if he confesse not his wounde to his brother and Master, the Master which with his rounge can cure him, can not easely helpe him: for if the patient be ashamed to disclose his wounde to the physitian which knoweth it not, physicke can not helpe him. And S. Augustine in most vehement maner calleth vpon his flocke. *Agite pœnitentiam, qualis agitur in Ecclesia, vt oret pro vobis Ecclesia. Nemo dicat, occulte ago, apud Deum ago, nouit Deus qui mihi ignoscit, quia in corde ago. Ergo sine causa dictum est, quæ solueritis in terra, soluta erunt & in calo. Ergo sine causa data sunt clauēs Ecclesiæ Dei? Iob Dicit, si erubui in conspectu populi confiteri peccata mea. Talis iustus, tali probatus camino dicit, & resistit mihi filius pestilentie & erubescit genu figere sub benedictione Dei? Quod non erubuit Imperator, erubescit nec Senator, sed tantum curialis? Superba ceruix, mens tortuosa. Fortassis imo quod nō dubitatur, propterea Deus voluit vt Theodosius Imperator ageret, pœnitentiam publicam in conspectu populi. Come and do penance, saith he, such as is done in the church, that the church may pray for you. Let no man say, I do penance priuely, I doe it before God, God which forgiueth me and absoluoeth me, he knoweth that I repent in hart. If this be all, then it was saied in vaine. Whose sinnes yee shall loose in earth, they shall be*

c Serm. 3.  
in Ephes.  
10.

In ecclesia:  
stis. ca. 10.

Homi. 49.  
ex 30. ho-  
milijs: To-  
mo 10.

Math. 16.

Iob. 31.



Mat. 16.

Job. 31.

loosed in heaven, then in vaine are the keyes geuen to the church. Iob saith, If I haue bene abashed to confesse my sinnes in the face of all the people. Such a iust man, so well and thoroughly tried, saith so, and yet the childe of pestilence, the disobedient sonne withstandeth me, and is ashamed to kneele downe and take Gods blessing. That which the Emperor was not ashamed to do, now one, no Senator neither, but only a simple courtyar, thinketh it straunge. O hard stiffned necke, O froward harte. Perhaps, nay without doubt, euen therefore (euen to geue such example) it was Gods will that Theodosius should do open penance in the face of the people. Thus farre S. Augustin vehement, and rounde as you see, after his maner, when either he refelleth heresy, or rebuketh vice. S. Cyprian writeth the confession of his time after the storme of persecutiō ceased, to haue bene so feruent, that, *the penitents* confessed, not only their actes and doinges, but euen their very thoughtes and cogitations, wherein they offended, contritely and lowly, to the priestes of God. Right as we reade in the history of S. Bede, the people were wont to doe to Saint Cutbert, that holy & vertuous Bishop in holie Iland.

*Serm. 5. de tentis confessis, non solum actus et doings, sed etiam ipsas cogitationes, in quibus deliquerant, humiliter et deuote, sacerdotibus dei.*

Now what confession protestants doe vse, publike or priuat, of thoughtes or of deedes, and how they esteeme them which vse it, all the worlde seeth. This then is a cleere difference betweene protestants and the primitive church of England, yea the primitive church of the first six hundred yeares, and of holy scripture it selfe, that al these allow confession

cession of finnes, and practised it: among protestants nothing is had more in contempt or reuiled at. But we lacke a learned and stoute Augustine to take them vp, as he did the stubborne courtiers vnderneath him. We want an Ambrose to vse them as he vsed that mighty Emperor Theodosius, and brought him to publike penance. Our Lord sende or restore to our countrie such vertuous Bishops when it shall please him. In the meane I beseeche the Reader that loueth his soule, to remember that the lacke of this holy and necessary Sacrament of penance (vtterly abolished by our protestants, and accompted for no Sacrament at all) plongerth them in to deepe forgetfulnesse of their finnes, the forgetfulnesse excludeth all meanes of repentaunce, lacke of repentaunce, encreaseh the wrath of God (as S. Paule admonisheth) maketh the burden Rom. 2. euery day heauier, and (vnlesse God miraculously succour them) bringeth them sodainly in to the deepe dounge of damnation: they yet feeling nothing of so boisterous a cariage and dangerous estate, according as it is written, *Impius quum in profundum venerit peccatorum, contemnit.* Prover. 12. The sinner when he cometh to the depth of finnes, he setteth light by it. Our Lord geue them grace to take heede, which haue neede.

Againe touching doctrine, in the history of our primitiue church we reade, the faith of Christian men then was, by good workes, as fastinges, praier, almes geuing, and watching, to redeeme finnes. The history in the later The diff. difference of merits of good workes. bookes, vttereth euery where this doctrine, namely.



namely in the fourth booke the 24. and 25. chapters. And doth not holy scripture witnesse this doctrine, when we reade in the *Ecclesiasticus* that, *All mercie shall make place to euery man, according to the merit of his workes?* When the Apostle saith *Charitie* (which is the roote of all good workes) *couereth the multitude of sinnes?* And againe when he biddeth vs, *to labour to make our vocation and election sure by good workes?* For how doth charitie couer sinne, but that the good worke done by Charitie redeemeth sinne? Charitie I say, which proceedeth of the grace of God, and is the meere gifte of God, whereby when God rewardeth good workes, *Dona sua coronat*, as S. Augustin saith, he crowne-  
*nd Sixtum.* neth and rewardeth his owne giftes. This doctrine of merit S. Paule vttered, when he wrote to the Corinthians exhorting them to contribute some reliefe for the poore in Hierusalem, by the example of the Macedonians, &  
*a. Cor. 3.* saied. *Vestra abundantia illorum inopiam suppleat: vt & illorum abundantia vestra inopia sit supplementum.* Let your abundance supplie their lacke, to the intent that their abundance, may supplie your lacke also. What meant S. Paule by the lacke of the Corinthians, and the abundance of the needy brethren, but the laudable patience & other vertues of the needy, which the rich Corinthians lacked? And, as Theodor-  
*In commẽ-*  
*tar ibidem.* et vpon this place saith, *Laude digna patientia erunt cū eis participes. & dantes quæ sunt minora, maiora accipiet*, they shal be partakers of the others laudable patience, and geuing small thinges, shall receiue great, great rewardes for small deserts. This it is that the iust man saith by  
the

the Prophet. *Particeps ego sum omnium timentium te, & custodientium mandata tua.* I am partaker of all those that feare thee, & keepe thy commaundements. This is the communion of Saintes in some part, which in our Creede we professe, that being membres of his church, ioyned in faith and charitie with the chosen & elected therof, we fare the better for them, and their merites, as you heard before S. Augustin saied of the Martyrs. Neither is this any derogation to the blessed passion of our Sauour, but they are the effectes and frutes of that, as the which depend all of that, and be meritorious only by that, and thorough that. In which sence S. Paul also perfourmed in his flesh such as lacked (he saith) of the passions of Christ, that is the effectes and frutes thereof, which was to suffer with Christ, *pro corpore eius, quod est Ecclesia*, for the mysticall body of Christ, which is the church. Geuing vs to vnderstand, that of his passions & vexations for Christes sake, and in Christes quarrell, the whole church should haue part also, not he only merit thereby. This may be sufficiēt briefly to haue touched out of holy scripture the doctrine of merit and of good works, against which the whole doctrine of protestantes directly proceedeth, choosing the lewde loose liberty of Luthers inuention, and attributing all to only faith. Which being so pleasant and easy a doctrine, no maruail, if it haue founde (in this wicked time especially) plēty of folowers & vpholders in a short time.

Psal. 118.

In the leafe 108. b

Coloss. 15



Of single life in the clergy, of the state of virginitie  
in Nunnies, of Monkes and friers, of the vowed  
profession of both.

## THE VI. CHAPTER.

The 11. dif-  
ference of  
single life  
in the cler-  
gie.

Luce 16.

**A**T the planting of the Catholique faith  
in Englande, none of the clergy had wi-  
ues, that were within holy orders. This we  
reade expressely in the first booke & 27. chap-  
ter of this history. That this was also the do-  
ctrine of the first six hundred yeares, it may  
be shewed by diuers authorities of the lerned  
men of that time. S. Augustin answering to  
the obiections of those vnruely lay men, which  
hauing diuorced their wiues for fornication,  
and then (bicause by the law of the ghospell,  
they could not marry againe, as longe as the  
diuorced party liued) threatened to slay them  
rather then to liue single, saying they were  
not able to abstaine from mariage; First he  
laieth before them the examples of such ma-  
ried men, as by the reason of longe infirmi-  
ties and great deseases of their wiues, refraine  
from acte of mariage many monethes & yea-  
res, without any vnlawfull breache of wed-  
locke. Secundarely he putteth before them,  
the example of the weaker vessell, wemen ma-  
ried to marchantes, especially those of Syria,  
whose husbands, he saieth, leaue their wiues  
oftentimes in the flowre of their youth, and  
by longe trafick abroad, retorne againe in  
crooked age, and yet finde their wiues all that  
time

time chaste and honest. Last of all he putteth  
the example of the clergy before them, and  
saith. *Istos qui virilem excellentiam non putant nisi*

*Li. 2. c. vlt.  
de adulter-  
iniis coniu-  
gijs.*

*peccandi licentiam, quando terremus ne adulterinis  
coniugijs habendo pereant in aeternum, solemus eis pro-  
ponere etiam continentiam clericorum, qui plerunque  
ad eandem sarcinam subeundam capiuntur inuiti, eam-  
que susceptam, vsque ad debitum finem Domino iu-  
uante perducunt.* These felowes which thinke the  
excellency of man to consist in liberty of sinne,  
when we feare thō, that by vnlawfull mariage  
they perish not foreuer, we are wōt to put be-  
fore their eyes, the continēt life of the clergy,  
which for the most parte, are plucked & for-  
ced to cary this burden against their willes, &  
yet hauing once taken it vpon them, they  
cary it thorough euen to the ende, by the aide  
and grace of God. Thus much S. Augustin.  
By this kinde of reasoning, we see clerely that  
in his time, the clergy liued continently, and  
refrained from wiues all daies of their life,  
though sometime forced and constrained, *po-  
pulorum violentia*, by meere force and violence  
of the people, as he saith afterward, to that  
holy and perfect burden. What neede we al-  
leage other wirnesses of that age? Calvin com-  
mendeth S. Augustin, as, *fidelissimum vetustatis*  
*interpretem in dogmatibus Ecclesia*, the faithfullest  
reporter of antiquitie, in the doctrines of the  
church.

Yet to shew farder, that the wordes of S.  
Gregory in this history (permitting only such  
of the clergy as were not in holy orders to  
take wiues) were not his owne first inuention  
as protestants would haue it seeme, making  
that

*Li. 1. c. 27.*



Can. 26.

C<sup>on</sup>stitutio-  
ne nouella

6. &amp; 137.

that blessed mā, the first corrupter of the faith, yee shall heare the same doctrine to be confirmed of the Apostles them selues, and other counsels of the first six hundred yeares. In the Canons of the Apostles alleaged by Iustinian, who liued in the compasse of the six hundred yeares, & confirmed in the sixt Generall counsell helde in Trullo, we reade. *Ex non coniugatis ad Clerum euectis, coniuges accipere volentibus permittimus hec lectoribus & cantoribus solis*: that is. Of such as come to the clergy vnmarried, and after will marie, we permit that only to the Lectors and singing men. Vpon which place Zonaras the Greeke interpreter saith. *Priestes, deacons, and subdeacons, before they take orders, are asked, if they will liue chaste. If they say yee, they take orders, if they refuse, then before they are permitted to mary: and after ward, they are chosen to the ministry. But if after orders taken, any such take women vnto them, they are deposed from the ministry.*

Can. 10.

This very ordinaunce of the Apostles, not only the Latin church, but the Greeke also, hath alwaies vniuolately obserued, which well appeareth by the constitutions of the Greeke Synods, euen before the counsell of Nice. In a Synod helde at Ancyra in the yeare 304. we reade. *Quicumque tacuerunt & susceperunt manus impositionem professi continentiam, si postea ad nuptias venerint, a ministerio cessare debebunt*. Whosoever haue held their peace, and haue taken the imposition of hands professing continencie, if after they come vnto mariage, they ought no more to medle with the Ministry. Likewise in the Synod of Neocesarea, helde also before the Nicene counsell in the yeare

314. we doe reade. *Presbyter si uxorem duxerit, ab ordine illum deponi debere.* If a priest mary a wife, he ought to be deposed from his order. This then is no new thinge, no inuention of the Pope (as protestants fondly imagin) to haue single life in the clergy, but vsed also euen of the Greekes after holy orders taken, vnlesse before holy orders they were married. Which in the Latin church, neuer or very seldome chaunfed. Wherefore Epiphanius, Bishop of Cipres saith of the Latins, that they folowed *του αριστου κανονα*, the perfectest rule, meaning that among the Latins, no married man or very few beinge married, came to holy orders, as commonly in Grece they did. But after holy orders taken, neither Latins neither the Grekes, at any time lawfully did marie. If any did so, we see by their owne Canons such were deposed.

Her. 59.

Now protestants which partly after vowes of chastitie, partly after orders taken, if at lest they take any, do mary, and keepe concubines in pretense of wedlocke, liue in abhominable fornication, and continew in the same, expressely against the practise, not only of the last nine hundred yeares, & the first planting of Christian faith in England, but also of the first six hundred both of the Latin church and of the Greeke. Such difference there is betweene protestants, and true religion.

Againe at the planting of our faith, beside single life in the clergy, we reade of the holy state of virginitie to haue bene practised, as well of men, as of women. Such state protestants in their religion acknowledge not but rather

The 13.  
difference  
of the state  
of virgini-  
tie in Non-  
nes.



rather abhorre it, and persecute those which are such. Wherein yee shall see, that the doctrine of protestants, directly repugneth, against holy scripture, and against the practise, not only of the faith first planted amonge vs, and of these nine hundred yeares, and the primitiue church. First our Sauour commendeth the state of virginitie, which in his blessed body he first consecrated, saying, *There be chaste, which haue made them selues chaste for the kingdome of heauens sake. He that can take it, let him take it.* In which wordes our Sauour putteth no impossibilitie in a chaste life, as the wanton Catechisme of Poyner, and bestly doctrine of Luther doth, saying, *That man was no more able to refraine his fleshly lustes, then not to speere when nature prouoked.* But sheweth a difficulty therein, not meete in deede for euery mans capacitie, that is, not meete for such, whose belly is their God, who abhorre from abstinence, faste litle, and pray lesse: and therefore not meete in deede for protestants. Againe Saint Paul commending virginity (him selfe also a virgin) and disputing with the Corinthians of honorable wedlocke, and holy virginitie, he concludeth the whole matter and saith. *Igitur & qui matrimonio iungit Virginitatem suam, bene facit, & qui non iungit, melius facit.* Therefore he that ioyneth his Virgin in mariage, doth well, and he that ioyneth not his Virgin in mariage, doth better. Thus in holy scripture we see holy virginity commended, before the state of wedlocke.

Mark. 19.  
In lib. de  
matrim.  
1. Cor. 7.

Now of the state of the primitiue church, and of the first six hundred yeares, who so doubt

doubteth there were Virgins, and cloisters of Nunnes, he shall finde in Saint Augustine, clere and often mention thereof. First in the tome of his epistles, there is one extant written to a monastery of Nonnes, touchinge the continuace of their mother which they would rashely haue chaunged, and chosen an other. In that epistle, he prescribeth them certaine godly rules and lessons, which we see yet in the religious houses to be obserued and followed. In that epistle we reade they were in cloister together, were all vnder one mother, hauing beside a religious man for their spirituall Father, whose vertu S. Augustine there much comméderth. They were veled, attended to singing Gods seruice, came to a cōmon refectory, had nothing of their owne, but both meate and apparell, was at the appointment of the mother, which he calleth *Prepositam*, an ouerseer or Mistresse, vnder whose correction also they were. Of such virgins, all Christendome was full, not only by the testimonies of holy writers, but also by reportes of heretikes and heathen. Faustus Manicheus, obiecteth to S. Augustine, that there were more virgins amonge the Catholikes, then married wemen, and that Bishops in their sermons exhorted people alwaies to the same. This that heretike obiected, to defend his wicked doctrine condemning honorable wedlocke, and defiling abhominably the right vse thereof. But what answereth S. Augustin? He saith. *Si ad virginis rem sic hortaremini, quemadmodum hortatur Apostolica doctrina, ut bonas esse nuptias diceretis, sed meliorem virginis sicut facit Ecclesia, qua verè Christi*

Epi. 109.

Lib. 30. ca.  
4. contra  
Faustum.

Cap. 64

Christi



*Christi eſt Eccleſia, non vos ſpiritus ſanctus ita prænunciaret dicens, prohibentes nubere. Ille enim prohibet qui hoc malum eſſe dicit, non qui huic bono aliud melius anteponit:* that is. If yee did ſo exhorre to virginie, as the doctrine of the Apoſtle doeth, that yee would ſay mariage were good, but virginie better, as the church doth, which is in deede the Church of Chriſt, the holy Ghoſt had not foreſhewed you, ſpeaking of ſuch as ſhould forbid mariage. For he forbiddeth, which ſaierh it is an euill thinge to marie, not he which preferreth before that laudable thinge, an other thinge more laudable. In theſe wordes S. Auguſtin rebuketh not the heretike, for miſreporting of the church, as, if he had made a lie, S. Auguſtin would not haue ſpared him, but ſheweth euen againſt the preſent proteſtants, that the church hauing ſuch companies of virgins, and exhorting ſo much to the ſame, forbiddeth not therefore mariage, or diſcommendeth the honorable ſtate of wedlocke, as proteſtants do ſlaunder the Church of Chriſt, but they forbid mariage, which teache that acte to be vnlawfull, as the Manichees did, not they which before the chaste wedlocke, preferre virginie and ſingle life, as the church doth, and S. Paule. But proteſtants as they allow wedlocke with the church, ſo virginie and virgins with the olde heretike Iouinian, they may not abide. Therefore in their legend of lies, the doun-gell of actes and monuments, where they put Martyrs and Confessors of their owne canonizing, Virgins they name none. And truly how can that goſpell allowe virgins, whoſe  
 firſt

1. Timo. 4.

first preacher, defiled a virgin and the roote whereof was the breache of virginitie, and an infamous strompetrie?

But to returne to the matter, as for the state of virginitie, practised in the primitive church, the writers and histories of that time make euident mention. Ammianus Marcellinus an ethnike writer, penning the warres of the Emperors of his time, describing how Nisiba, a towne in the borders of Persia, was taken by the Kinge of Persians from the Empire vnder Constantius, amonge the spoiles of the citie, maketh mention of Christian virgins, spared by the barbarous enemye, and saith. *Inuentas tamen virgines Christiano ritu cultui diuino sacratas, custodiri intactas, & religioni seruire solito more nullo vetante precipit, lenitudinem profecto in tempore simulans.* Libro 13.

Yet virgins found in the citie appointed to serue God, after the maner of Christians, the kinge commanded to be preserved vndefiled, & without any let to serue their religion, after the accustomed maner, pretending gentlenes & mercy for the time. By the report of this ethnike, we see in cities of Christendome at that time, were companies of virgins, liuing religiously, and seruing God by profession. This was vnder Constantius the Emperour, who raigned in the yeare of our Lord 350. S<sup>r</sup>. Ambrose disputing against Symmachus, who being a heathen, but in high office vnder Valentinian the second, had made supplication to the Emperour, that the virgins of Vesta might enioy their auncient priuileges, and rewardes, as before vnder paynim Princes they had



Lib. 9.  
epist. 31.

had done, declaring first how few there were of those counterfained virgins, notwithstanding all the pompe and glory they liued in, he declareth both the great number, and voluntarie pouerty of the Christian virgins of his time, and saith. *Non vitta capiti decus, sed ignobile velamen, vsui nobile castitatis: non exquisita sed abdicata lenocinia pulchritudinis. Non luxus deliciarum, sed vsus ieiuniorum.* And after a few lines. *Prima castitatis victoria est, facultatum cupiditates vincere, quia lucris studium tentamentum pudoris est. Ponamus tamen subsidia largitarum conferenda virginibus. Quae Christianis munera redundabunt? quod tantas opes sufficiet ararium?* that is. Their head is not decked with laces and fillets, but couered with a base veile, noble yet for the vse of chastitie. Occasions of beauty are not sought, but auoided. They riot not in lauish, but liue in fasting. The chiefe victory that chastitie obtaineth, is to ouercome desire of possession: to craue after welth, is to hasard honesty. But let vs graunt that Virgins ought liberally be relieved. What rewardes shall come vnto Christians? What treasure will holde their riches? By these wordes of S. Ambrose, we learne in part, the state of virgins in his time, and the great number thereof. We learne they liued a poore, and straight life, and yet were so many, that if the Emperors should haue vsed such liberalitie towards them, as Symmachus required for the false virgins of Vesta, who liued in pompe, were caried in coches about the streetes, were gloriously araied, had great reuenues, numbers of waiters on, and so forth. S. Ambrose saith, no treasure would holde

Ex ultimis in/ra  
vltimaque  
Mauritanie parti-  
bus deda.  
Eae virgines hic sa-  
crae gesti-  
unt. Am-  
bros. lib. 1.  
de virg.  
prope finē.

First planted among vs Englishmen. &c. 305 The 2. part  
the riches and rewardes which should come  
vnto them.

What should I seeke yet higher, and recite  
that which Philo a lew reporteth of the Chri-  
stians, euen the Apostles ye: liuing, that they  
had oratories and monasteries, men by them  
selues, and wemen by them selues, liuing to-  
gether in voluntary virginie, in watchinge  
and praier, in singing Gods seruice and other  
denout exercises, as Eusebius in his ecclesia-  
stical history witnesseth. What should I speake  
of the two daughters of S. Philip the Apostle,  
which continued all daies of their life in holy  
virginie, as Policrates the third Bishop of  
Ephesus, writeth to Victor Pope of Rome? All  
histories are full, not only of such particular  
examples, but also of a generall order of such  
religious persones, as yee haue heard expres-  
lie out of S. Augustin, S. Ambrose, and Philo.  
None haue bene enemies to Christiā virgins,  
but heathen and heretikes. We reade in the  
persecutions of the Arrians, holy virgins to  
haue bene plucked out of their cloisters, and  
so buffered in the face, of George the Arrian  
Bishop of Alexandria, that for a longe time  
they were vnknown of their best acquainted,  
bicause they would not yelde to his detestable  
heresy. Iouinian which succeeded Iulian the  
Apostata, bicause vnder him virgins were for-  
ced to breake their profession, made a lawe,  
*Vt capite plecteretur, qui sacram virginem ad nuptias  
solicitate tentasset*: that it should be death for  
any to entice a cōsecrated virgin to mariage.  
The late doings of protestants, resemble well  
these Arrian heretikes, and the heathen vn-  
der

Zenobia  
καὶ μονα-  
στική

Lib. 2.  
cap. 162

Nicepho-  
rus lib. 2,  
cap. 443

Idem lib. 9.  
cap. 29.

Sozom. li.  
6. cap. 3.



der Iulian the Apostata : but the chasing out of religious Nonnes, forcing them to vnlawfull mariage or necessary banishment, you see how litle it resembleth the practise of the primitiue church, and of the first six hundred yeares. As touching cloisters of Nonnes, and their deuout & holy life, at the first planting of the faith amonge vs english men, within the compasse of our countrie, who list particularly to see, he may turne to the third booke the 8. chapter, the fourth booke the 6. chapter, and diuers other places of the History. This then is a cleere difference betweene Catholikes and protestants, betweene our auncient beleefe, and this new ghospell, and that not only of these later hundred yeares, but also of the primitiue church, and of all Christendome that euer hath bene.

*The 14. difference of  
monkes and  
religious  
men.*

What is more houred at, scoffed and scorned in England now, then a religious man in his weede? Will yee see at the planting of our faith, how such men were reuerenced? Reade the 26. chap. of the third booke in this history of holy S. Bede: yee shall see in what reuerence and estimation, not only the people had them, but also the Princes and Lordes then of the countrie. S. Bede him selfe was a religious man: S. Augustin our Apostle and all his vertuous company, were monkes. Such as came out of Scotland to helpe in the vineyard of our Lord, that which S. Augustin had begonne, were monkes, reade the first booke the 23. and the third booke, the third chapter. Of their distinct habit, and how they tooke it at the Bishops bandes, yee may see in the fourth booke

booke the ii. chapter, witnesse and example. Now in the primitive church, what store of monkes were there? S. Hierom was a monke, all his workes doe testifie, namely his epistles vnto S. Augustin. S. Augustin him self, though a Bishop, liued the life of a monke and religious man: he witnesseth it him self expressely against the Pelagians in his epistles. Saint Gregory before he was Pope of Rome, was a monke, of whom also the history reporteth, that being created Pope, he turned his house in to a monastery, and liuing before in Constantinople in embassage from the Pope that then was, he had thither certaine monkes with him, and liued there a religious life, euen in the Courte of the Emperor. Reade the second booke the first chapter of this history. S. Bennet Father of the Benedictins, liued within the compasse of the first six hundred yeares, being Abbat of Cassin in Italy, a monasterie of twentie thousand Crownes rent, as Volaterranus and Polidore reporteth. What should I mention S. Antony, Paule and Hilarion the Eremitte, whose religious life, S. Hierom writeth? Such had the primitive church of Christ. Such had England plentifully at the first planting of the faith, as the history euery where reporteth. Such protestants neither haue, neither can abide. Neither will be such, neither will suffer those that would.

The Donatist abhorred monkes, as S. Augustin reporteth vpon the Psalmes. Especiallie Petilianus a Donatist, who objected to S. Augustin, that he was a promoter of mōkery. Thus S. Augustin writeth of him. *Deinceps per-*

Epist. 89.

Lib. 21. de  
Inuent. lib.  
7. & 2.

In Ps. 132.



Li. 3. ca.  
40. contra  
litteras Pe-  
tiliani.

*rexit ore maledico in vituperationem monasteriorum & monachorum, arguens etiam me quod hoc genus vite à me fuerit institutum. Quod genus vite omnino quale sit nescit, vel potius toto orbe notissimum nescire se fingit.* Then he goeth on (saith S. Augustin of the Donatist) and falleth a blaming monasteries and monkes flaunderously, and chargeth also me, that such kinde of life was inuented by me. Which kinde of life truly of what manner it is, he knoweth not, or els he would seeme not to know, being a thing in all the worlde most knowen. Behold in Petilian the Donatist, the very paterne of a protestant. Petilianus blameth monasteries and monkes, Protestants doe the same. Petilianus saith it was a new inuention, protestants say the same. Petilianus chargeth the holy Bishop S. Augustin, as though he were inuentour of it, Protestants call it the Popes ragges, relikes of Rome, and such like toies. Monckery was then (as S. Augustin saith twelue hundred yeares sence) a thinge most knowen throughout the worlde, and Petilianus would seeme not to know it. Right so protestants now make the people weene, that monasteries and monkes, is an obscure thinge of late inuention. Truly when I see protestants and Donatistes, so well agree in imaginations, in doctrine, in very wordes and deedes, I can not otherwise thinke, but either they haue of purpose learned & laboured to folow old heretikes, or els if they know not so much them selues, then truly that spirit which spake in olde heretikes, speaketh in them, that which prompted the other, prompteth these men now, and that wicked imagination

nation that brought other to heresy, haue brought these men also to the same. Contrarie wise when I consider the writers of the first fix hundred yeares, and those the best learned and the most vertuous, to commend and reuerence such thinges, as protestants scoffe and raile at, in my simple iudgement they seeme to me, not to be guided with that holy spirit, which the Fathers had, but to be led with the malignant spirit of Satan who miserably hath bewitched and possessed them.

For (to proceede in the matter we haue now in hand) you shall heare, that as fast as the Donatistes (as you heard in the person of Pelianus before) railed and inueighed against monkes and their order, so fast did holy S. Augustin, Chrysostome, Basil, and other of the best learned, wisest and most holy men commend and reuerence them. S. Augustin among many other reasons, whereby he laboureth to draw the Manichees to the faith of the Catholike church, putteth before their eyes, the perfect life of religious men among the Catholikes, which they themselves hypocritically counterfained. Thus he writeth. *Iam accipite Machai perfectorum Christianorum, quibus summa castitas non laudanda tantum, sed etiam capeffenda visa est, mores & continentiam singularem:* Harken now yee Mynichees, and heare of me, the maners and singular continency of the perfect Christians, which do not only praise, but do practise them selves the highest and most perfect chastitie. After this he reakoneth vp the eremites of Ægypt, and of the east partes, which liued solitarely by them selves from all resort

*Li. de moribus eccle. Catholice cap. 34,*



of men, such as we call Anchorets, whose mind yet in prayer and life in example, profiteth highly the world, saith S. Augustin, though we see not their bodies. After these he speaketh of other, which liued together vnder one Father by thousandes. *Conueniunt ad singulos patres terna, vt minimum, hominum millia, non etiam multo numerosiores sub vno agunt.* They meete together (saith S. Augustin) three thousand men at the least, to euery Father. For a great many more yet the these liue vnder one. Of these he saith that, *simul atatem agunt, viuentes in orationibus, in lectionibus, in disputationibus*: They liue together in prayers, in lessons, and in disputations. Such was the life of mōkes of our primitive church of England, as in the History of S. Bede it appeareth. Againe of these he saith, *Nemo quicquam possidet proprium*. No man hath any thinge of his owne. No man is bourdenous to another. They liue in perfect charitie, and most sweete amitie together.

Then he maketh mention of cloistered Nones, and saith. *Hæc est etiam vita sceminarum Deo sollicitè castèque seruientium, quæ habitaculis segregatæ ac remotæ à viris quam longissima decet, pia tantum illis charitate iunguntur & imitatione virtutis: ad quas iuuenum nullus accessus est, neque ipsorum quamuis grauissimorum & probatissimorum senum, nisi vsque ad vestibulum necessaria præbendi quibus indigent gratia. Lanificio namque corpus exercent atque sustentant, vestesque ipsas fratribus tradunt, ab his inuicem quod victui est opus resumentes. Hos mores, hanc vitam, hunc ordinem, hoc institutum si laudare velim, neque dignè valeo, & vereor ne iudicare videar per seipsum tantummodo expositum placere non posse, si super*

*ſuper narratoris ſimplicitatem corburnum etiam laudatoris addendum putauero. Hac Manichei reprehendite ſi poteſtis. Nolite cecis hominibus & discernere inualidis oſtentare noſtra zizania.* Such is alſo the life of wemen ſeruing God carefully and chaſtly, which hauing their cloſets and chambers diuided from the men, by as great diſtaunce as is conuenient, are coupled vnto them onlie in charitie & imitation of vertu. To theſe, no young man hath ſucceſſe, no neither the olde men them ſelues, be they neuer ſo auncient or well tried, vnleſſe it be to the entry only, to bring them ſuch thinges as are neceſſary for their ſuſtenaunce. They exerciſe their body, and maintaine their life by ſpinning and carding, geuing to the brethren ſuch clothes as they make, and receiuing againe of them neceſſary victuals. This behauiour, this life, this ordre, this profeſſion, if I would go about to praiſe and extolle, neither am I able worthly to do it, and alſo I might be thought not to accompte the thinge of it ſelfe good and laudable, if beſide the ſimple reherſall & mencion thereof, I ſhould alſo adde therunto the rhetoricall flouriſh of curious commendation. Blame theſe thinges, if yee can, yee Manichees. Bleare not the eyes of the ignorant people, not able to diſcerne ſuch matters, with our darnell and cocle. Thus farre S. Auguſtin in commendatiō of Eremits, Monkes, and Nonnes of his time, againſt the Manichees, buſy picke-fault heretikes of that age, as proteſtants are now. Which haue ſo farre ſtared them ſelues vpon the darnell and chaſſe of Gods church, and bleared the eyes of other



withall, that for the chaffes sake, they haue cast away the good corne, bycause of the darnell, they haue burned vp the whole field, bycause of the euill life of a few religious persons, they haue spoiled the monasteries, put away the order, and condemned the profession it selfe. That life I say, that order, that profession of close Nonnes & Monkes, which S. Augustine saith he can neuer praise enough, the same our protestants doe most reuile, detest, & abhorre. Thus forsooth doth the wisdom of our time, passe the discretion of our forefathers.

*In his re-  
proufe.*

But you will say. If Augustine had seene the great abuses and enormous vices of Monkes and Nonnes in these later ages, if he had read the blacke booke, that M. Nowell reporteth to haue bene made of late yeares, no doubt but he would haue bene contented to chaunge his tale, and to fall as faste to dispraising of them, yea and to helpe to plucke them downe to, as he was before to commend them of his time, which lacked such faultes and enormities. This in deede is the common pretence of our godly gospellers, and charitable preachers, for the faultes of a few, to condemne the whole order. But yee shall see an other spirit of God, an other charitie, an other wisdom in S. Augustin. For such vices & enormities, yea as it appeareth, more horrible, were in that time (about twelue hundred yeares past) amonge such professed Monkes and Nonnes: and yet the whole order remained so many hundred yeares after as we see: yee shall heare the words of S. Augustin folowing in the same  
pro-

processe aboue alleaged. He saieth to the Manichees, *Nolite colligere mihi professores nominis Christiani, nec professionis suae vim aut scientes aut exhibentes. Nolite consecrari turbas imperitorum, qui vel in ipsa vera religione superstitiosi sunt, vel ita libidinibus dediti, ut obliti sint quid promiserint Deo.* Reakon not vnto me such as professe Christs name, and neither know what their profession is, neither performe it. Runne not after the common sort of vnskilfull, and ignorant, which in the very true religion it selfe are either superstitious, or so geuen vp to their lustes, that they forget what they haue promised to God. And of this vnskilfull and ignorant common sort, he saieth farder. *Noui multos esse sepulchrorum & picturarum adoratores, noui multos esse qui luxuriosissime super mortuos bibant, & epulas cadaueribus exhibentes, super sepultos seipsos sepeliant, & voracitates ebrietatesque suas deputent religioni. Noui multos esse qui renunciauerant verbis huic saeculo, & se omnibus huius seculi molibus opprimi velint, oppressique latentur.* I know there are many that doe adore graues and pictures, I know there are many which banquet extremely vpon the dead, and making feastes to dead carcases, do bury them selues vpon the dead mens backes, esteeming their outrageous eating & drunkenesse, for a high point of religion. I know there are many, which haue in wordes forsaken the worlde, and yet doe ouerwhelme them selues with cares of the worlde, and take a delight also to be so ouerwhelmed and plunged in them.

All this S. Augustine knew of religious and Christian men of his time, which is more then  
any



Can. 14.

Vide Aug.  
gust. epist.  
24.

any protestant doth know, or is able to iustifie of the religious mé of our time. For though they had their faultes and enormities, yet neither they adored graues and pictures, as in other countries where plenty of Martyrs tombes were, by occasion many did (whereof the first Councell of Carthage made a speciall prouision, euen in S. Augustins time in an expresse Canon) neither walowed in dronkenesse in festiuall daies, as Afrike in S. Augustins time was for that vice and custome notorious. Yet as you heard before, S. Augustin saith, he is not able inough to praise them; Yet he warneth the Manichees in few lines after, *Vt aliquando Ecclesia Catholica maledicere desinant, vituperando mores hominum, quos & ipsa condemnat, & quos quotidie tanquam malos filios corrigere studeat.* That they should leaue at length to raile at the Catholique Church, findinge fault with mens maners, which she also condemneth, and laboureth daily to correct, as the mother doth her froward children. So we truly with S. Augustin doe reuerence & commend the reuerent and godly religious men, both of our primitiue church and of these latter daies also, all were it true that great vices and enormities haue raigned amonge them. We will not therefore forsake the Catholique Church, but rather we cleaue to that church, in which we see such religious and vertuous men, as we reade, to be commended of the most auncient, learned and vertuous Fathers. For not only S. Augustin in Afrike, but Chrysostome in Constantinople, and S. Basil in Cappadocia, were commenders and promoters

ters of such religious persons, which yee shall by their owne wordes see and peruse anon, if first I put you in mind of one sorte yet more of religious men, reported by S. Augustin in the booke aboue alleaged. Thus he writeth of such as liued in cities and in the face of the worlde. *Vbi ego diuersoria Sanctorum Mediolani non paucorum hominum, quibus vnus presbyter praeerat vir optimus & doctissimus. Roma etiam plura cognoui, in quibus singulari grauitate atque prudentia & diuina scientia praevalentes ceteris secum habitantibus praesunt, Christiana charitate, sanctitate & libertate viuentibus.* I haue sene also (saith S. Augustin) at Millain, lodgings of holy men not a few, ouer whom one priest, a very godly & learned mā, bare rule. At Rome also I knew many such places, wherin seuerall companies, graue, wise, and excellently learned priestes, did rule such as dwelled with them, all liuing in Christian Charitie, deuotion, and libertie. Of these he saith farther. I vnderstand many of them doe fast almost incredibly, that is, not vntill sunne sett only, which is euery where commonly vsed, but continually three daies together or more, very often without meate or drinke. And this is not only in men, but also in women, which also liuing together in a great number, both widowes and virgins, do gett their liuing with spinning and carding, ouer whom also in euery company, most graue and tried mothers doe rule, not only to direct their outward behauiour, but also to instruct their mindes and inward cogitations. Thus much out of S. Augustin, of such sort of religious men and women, as were in his time.

Let vs now heare what Chrysostome saith, both of their order, and in their commendation,



Homilia  
59. ad po-  
pulum An-  
tiochenum.

dition, where we shall see that the order of religious men, euen presently is the same, as was in his time. First he saith of them. *Sicut à terra in cælum, sic est ad viri sancti fugere monasterium. Non illic ea vides quæ domi. Ab omnibus est mundus ille locus: silentium & quies multa. Meum & tuum ibi non est. Si vero vnum vel alterum diem ibi manseris, tunc plus senties voluptatis. Dies luceſcit, imo vero ante diem gallus cantauit, & non sicut domi, stertunt serui, ianua clausa, multo tintinnabula concutit, illic huiusmodi nihil, sed omnes statim cum reuerentia somnum deponentes exurgunt, excitante eos prælato, & consistunt sanctum constituentes chorum, & statim manus extendentes sacros hymnos decantant.* As it is to passe from earth to heauen, so it is to runne to the monastery of some holy mā. Thou seest not there such thinges as thou seest at home. That place is cleane from all such matters. There is silence and great quiet. Mine, and thine, is not heard there. But if thou abide a day or two with them, thou shalt take more delight in them. At breake of day, nay at the cocke crowing before day, thou shalt not heare there the seruantes snorre, thou shalt not finde the dores shut, thou shalt not heare the moile keeper shake his belles. There is no such matter. But all by and by (at the cocke crowing) reuorently doe rise, at the call of the head and guardian, and meeting together in the holy quier, stretching forth their handes, do singe holy hymnes to God. *And that (as he writeth in few lines after) With much accorde of musicke, and very well tuning voice. Cum vero dies illucescere incipit, tunc requiescunt &c.* When the sonne riseth, then

then they take their rest. But anon after they singe matins, and so go to reading of holy scriptures. Some other being skilfull in copying out of bookes, repaire euery one to his appointed lodging, there is alwaies quiet, no man trislerh, no man talketh. *Tertiam, sextam, nonam, & vespertinas orationes celebrant. Et in quatuor partes diem dispartiti, dum singula partes implentur, psalmodijs & hymnis Deum venerant.* They keepe the thirde, the ninth, and sixt howres, and after that, euen song, and diuiding the day into foure partes, they occupie euery part in singing of psalmes and hymnes vnto God. Thus farre Chrysostome, and much more in that place, and in the two homelies going before.

This was the life of religious men in monasteries of Chrysostoms time, aboue twelue hundred yeares past. This it was in the primitiue church, of our deere countrie, this it is at this present in all Christian countries, except in such places as the ministers of Satan haue sowed the poysonned seede of heresy, and of licentious libertie, the very pricke and marke that the holy religion of protestants shoote at, and therefore so deadly abhorring al order of religion, that they would perswade the people all such orders to be sectes & schismes, diuided from God and from the church. As expressely M. Nowel in his late reproofe, laboureth barrenly and miserably to proue. But let such vnsensible protestants passe. *Animalis homo, non percipit ea quae sunt Dei.* The flesh-<sup>1. Cor. 2.</sup> lie man, perceiueth not such thinges as pertaine to God. The eye of his hart, is wounded with thornes of pride, malice and wilfulnesse.



Theodore-  
tus li. 4. ca.  
19. histor.

Let such therefore passe, let the blinde leade the blind. Let vs haue an eye to the learned and godly Fathers of the Catholike church. S. Basill the light of the Greeke church, whom the heretike could neuer shake, yea at whose vertu, the hande of the Arrian Emperor Valens did shake, when he would haue subscribed to his bannishment, and that in such sort that he left off his purpose vtterly, this lerned and vertuous Father, I say, let vs see what sence he had of monasticall religiō. First most cleere it is to them that haue read his works, that he was a founder and orderer him selfe of religious men. In his workes are extant cōstitutions & rules that he made for such. Yee shall heare his owne wordes, and learne how he esteemeth that vocation. Thus he writeth.

In cōstitu-  
tionibus  
exercitatio-  
nis. ca. 18.

*Societatem vitæ perfectissimam appello ego, in qua possessionis omnis proprietates exterminata est, & mentis contrarietas fugata, omnis autem turbatio & contentio ac lites absunt.* That felowship of life I

\* Cenobita-  
rum recta  
facta.

call the most perfect, in the which all proprietie of possession is abandonned, all contrarietie of minde is chased away, and all trouble and strife ceaseth; And after a longe processe made in the commendation of such life, he saith. These thinges I haue reackoned vp, not to glorie therein or to extoll the \* vertuous deedes of couent monkes: For my eloquence is not such, as may set forth great matters, nay rather I darken them and obscure them by my barren talke. But therefore I haue repeted these matters, so the extent I might as farre as abilitie serued me, touch only the excellentnesse and greatnesse of this passing vertu. In these wordes of S. Basill, we see how farre the faith of the first six hun-

hundred yeares, and the spirit of Protestants do agree. Whereas S. Augustin saith of co-  
 nent Monkes & Nonnes, that he can not suf-  
 ficiently praise their life, their order, their  
 profession, whereas Chrysostome compareth  
 the monastery to heauen, whereas S. Basile ex-  
 cuserh him selfe of vnabilitie to extoll suffi-  
 ciently, the vocation of couēt Monkes (whose  
 pleasaunt perspicuous eloquence, who haue  
 read his workes in Greeke, can not but won-  
 der at) whereas these three learned Fathers of  
 three diuers coastes of the world, do so much  
 extoll and magnifie that blessed profession, all  
 the world seeth into what contempt & scorne  
 it is brought by the doctrine and religion of  
 protestants, whose first Apostles and preachers  
 were all for the most part, wicked rennagats  
 and enormous Apostatas of this so much com-  
 mended religion and profession. Who also for  
 the greater part, haue yoked them selues to  
 such light parties, as they could plucke out  
 of cloisters, and make of sacred virgins, ince-  
 stuous strompets, of professed nonnes, pro-  
 stituted harlots.

The religious men and wemen mentioned  
 in S. Bede, and those which liued in that holy  
 vocation in the primitiue church, so bound  
 them selues to continew it, that they neuer  
 returned from it to the world. In this Histo-  
 rie it appeareth in diuers places of the third  
 and fourth bookes. In the Fathers of the pri-  
 mitiue church, we reade expressely of voves  
 of chastitie, as well in virgins, as in men. S.  
 Augustin in many places of his learned works  
 reporteth it, but in expounding the 75. psalme,

*The 15. dif-  
 ference of  
 voves of  
 virginis  
 Li. 3. ca. 8.  
 24. & 27.  
 li. 4. cap. 39*



he disputeth at large of it. In that place he declareth certaine vowes common to al Christian men, and certaine proper to a few. Of those which are proper to a few, he rekeneth vp the vowes of chastitie, of hospitalitie, and of pouerty. Of vowes of chastitie, he reciteth three sorts. The first betweene married persons, by consent of both parties abstaininge from the acte of matrimony. The secōd of widowers and widowes, neuer to marie againe. The third of virgins, of whom thus he saith. *Alij virginitatem ipsam ab ineunte etate vouent & isti vouerunt plurimum.* Other euen from their youth do vow virginie, and those haue vowed very much. In that place, of such virgins as had professed virginie, & after desired to mary, of monkes also which couered after loose liberty, he writeth as foloweth. *Quid ait de quibusdam Apostolus que vouerunt & non reddiderunt? Habentes, inquit, damnationem, quia primam fidem irritam fecerunt. Vouerunt & non reddiderunt. Nemo ergo positus in monasterio frater dicat, recedo de monasterio. Neque enim soliqui sunt in monasterio perueniunt in regnum calorū, & illi ibi qui non sunt, ad Deum non pertinent. Respondetur ei, sed illi non vouerunt. Tu vouisti, tu retro respexisti. &c.* that is. What doth the Apostle say of certaine virgins, which had vowed, and haue not performed their vow? He saith. They haue damnation, bicause they haue cast away their first faith. They haue vowed and haue not performed their vow. Therefore let no frier placed in a monastery say, I will depart out of the monastery. For not only they which are in monasteries shall come to the kingdome of  
 heauen,

1. Timo. 5.

heauen, neither they which are not in monasteries, appertaine not vnto God. To such we answere; Other haue not vowed, but thou hast vowed: thou hast looked backe &c. This testimonie of S. Augustin, the faithfulllest reporter of antiquitie, in ecclesiasticall doctrine by the confession of Caluin him selfe, may suffice to shew, that the church of the first six hundred yeares, both Friers and Nonnes, vowed virginie, and were bound to that vocation, as we reade of Monkes and Nonnes in S. Bede.

S. Ambrose in like maner, being (as it seemeth by his writinge) euil spoken of, or grudging at of certaine, bicause by his often & vehement exhortations diuers became Nonnes, and forsooke the mariages of the world, meet with al such obiections as protestants now, and kay-cold Christians doe make. Against the protestant, first he disputeth and saith.

*Quero vtrum quasi improbum hoc, an quasi nouum, an quasi inutile reprehendatur.* I aske, saith Saint

De virginibus lib. 24

Ambrose, whether to exhort to virginie, be blamed as an offense, or as a new deuise, or as a thing vnprofitable. That it is no offense, he proueth by reason of the vow made, saying. *Non potest eius res species desplicere, cuius veritas & in fructu est & in voto.* The maner of that thinge can not displease God, the truth whereof is both in frute and in vow. That is, which both in the intending, and in the performing, is a true and laudable thing. That it is no new deuise, he proueth by the words of holy scripture, of our Saviour, and of S. Paule exhorting to virginie, as we haue before alleaged. To those which thinke that by making vowes



of chastitie, the worlde diminisheth, S. Ambrose answereth. *Quis tandem quasiuit uxorem & non inuenerit?* Who euer sought yet for a wife, and found her not? And againe he saith, that where virgins are most common, there the multitude of men is more. *Discite*, saith he, *quantas Alexandrina totiusque Orientis & Africana Ecclesia quot annis sacrare consueuerint. Pauciores hic homines prodeunt, quam illic virgines consecrantur.* Learne what number of virgins are euery yeare consecrated in Alexandria, throughout all the East and in Africa. There are not so many men brought forth here, as virgins are consecrated there. In few wordes after he declareth, that this holy vow of virginity, may be made as well in the tendre age, in such as are well brought vp, as in perfit olde age of other. Truly nothing is more clere in the practise of the primitiue church, then vowes of religion.

Hierem.  
Thren. 3:

S. Hierom in his commentaries vpon the place of Hieremie the Prophet, *How good is it for a man to take the yoke vpon him from his youth vp?* hath these wordes. *Hanc speciem conuersionis boni Eremita & Monachi, qui voto monastica disciplina obligati sunt, imitari contendunt.* This kinde of conuersion good Eremites and Monkes, which are bound with the vow of monasticall discipline, doe endeavour to folow. S. Basill of such as breake from their profession (such as all chiefe teachers of the protestantes are) saith. *Vnumquemque ex his ad fraternitatem susceptum, deinde professionem reprobantem, sic spectare oportet velut qui in Deum peccauit, coram quo & in quem confessionem pactorum collocauit. Qui enim seipsum*

In quæstio-  
nibus diffu-  
sè explica-  
tis, quæstio  
51.

*seipsum Deo dicauit, deinde ad aliam vitam resiliuit, sacrilegus factus est, ipse seipsum dispolians, & donarium Deo dicatum auferens.* Who so euer being receiued in to the brotherhood, doth after cast off his profession, we must esteeme him as one that hath sinned against God, before whom, and to whom he made his bargain and promise. For he that hath consecrated him selfe to God, and then leaperth backe to an other trade of life, committeth sacrilege, both spoiling him selfe, and robbing God also.

Thus by the testimonies of S. Augustin, S. Ambrose, S. Hierom, and S. Basill, we see the profession of religious persons was no free matter to depart from it when they would, and to returne to the worlde at pleasure, as very fondly and ignorantly, both Erasmus in the life of Saint Hierom, and Polidore in his worke, *De inuentoribus rerum*, doe say it was in the time of S. Hierom, but a profession taken and made by vow: and that in the face of the church, as it appeareth well in S. Basill other where. Thus also we see, both the primitive church of our countrie, and the present state of Catholikes touching this pointe, agreeth and concurrerth, with the state and maner of the first six hundred yeares in Italy, in Afrike, in Grece, in Syria. For in those four partes of the world, wrote those four Doctors alleaged. This therefore (to conclude this matter) is a cleere difference in doctrine, betwene the true Catholike Christian men of all ages, and present protestants, that these men abhorre the vowes of virginie, let loose the bridle to all pleasure, plucke other from their profession,

l. 3. 7. ca. 1.  
Epist. ad  
monachum  
lapsum



blaspheme the giftes of God, saying that such vowes are of thinges impossible: but as yee haue heard, the faith hether to preached and folowed in our deere countrie of England, the faith also of the first six hundred yeares, exhorteth to that perfection, embraceth and commendeth that holy profession.

*Of praier for the dead. Of solemnitie in Christian burialls. Of how feeling before death. Of reservation of the Sacrament. Of the signe of the Crosse. Of benedictions of Bishops.*

## THE VI. CHAPTER.

*The 16. difference.*

**T**O prosecute other pointes in doctrine, wherein protestants are found different from the primitiue church, both of our countrie, and of all the worlde beside, I will intermingle (as the history shall geue me occasion) such thinges, which though in the doing are but ceremoniall, yet both in the assertion do pertaine to doctrine, and in the condemning of them, doe make in heresy. Praier for the dead, Dirige ouer night and Requiem, Masse on the morning was celebrated in the primitiue church of vs Englishmen, euen as it is to this houre practised of all Catholikes. It appeareth in the history the third booke and second chapter. Item in the fourth booke, the 21. chapter. How wickedly protestants haue departed from this doctrine, and how cleere the practise of it was in the first six hundred yeares, it is well and plentifully sett forth of late in our mother tongue, by a learned countrieman

friendman of ours . I beseeche thee , Christian Reader, to marke and peruse diligently that booke, and thou shalt finde no fault with our silence in this point, the matter being to our hand already so exactly discussed. As for protestants they may not thinke it a sufficient reply, if one calfe in the pulpit terme the booke, Plato his Perephlegeton. The good and sober wittes , will not so forgett all the authorities and persuations brought for that purpose so abundantly.

Solemnities of Christian buriall, protestants *The indif*  
despise and set light by, terming it a vaine of *ference.*  
gentilitie or heathen superstition. Our first A-  
postle. S. Augustin, was buried in the church  
porche of S. Augustin in Canterbury, called  
then the monastery of S. Peter and Paule, as  
this history reporteth . And all the other Bi-  
shops of that Sea, vntill S. Bedes time, rested *Lib. 2. cap.*  
in that church. Not only they, but all other *3. & lib. 3.*  
persons of deuotion and abilitie coueted all- *cap. 8.*  
waies to be buried in monasteries, churches,  
and chappels, as often times this history men-  
tioneth. To shew the practise herof to be lau-  
dable and acceptable to God, we reade the vse  
of the primitiue church to haue ben the same.  
By reason of this vsage, Paulinus a vertuous  
Bishop, desiring to be fully instructed , whe-  
ther the holinesse of the place any thing auai-  
led the buriall of the body , and how farre it  
was to be desired, wrote vnto S. Augustin, out  
of Nola to Hippo, from the seacoastes of Ita-  
lie, to the seacoastes of Afrike ( such was the  
fame and renowne of that learned Father yet  
liuing) to be resolved therein. Saint Augustin



Genes. 23.  
25. & 45.  
Tob. 1. &  
12.

Ad Pauli.  
num cap. 4.

making aunswere, disputeth first at large against the barbarous heathen (who in time of persecution had martyred the Christians, and geuen their bodies to the foules, and to bestes) that such vsing of martyrs bodies, rather declared the cruelty of the persecutor, then any misery of the Christian. Yet saith he, the bodies of such as vertuously haue serued God, are not to be cast away rudely of vs. For which purpose he bringeth in the examples of the old law, and of the carefull diligence of the olde Fathers in burying their dead, as also the solemne and costly buriall of our Sauours body, commended in the gospels. Which all he saith to be seemely done, in hope of the resurrection to come. And not only that (where protestants do stay) but, saith Saint Augustin, a place prouided to bury the dead, nigh vnto the tombe of some Saint or Martyr, is first a comfort for the liuing, and token of their good harte: to the dead it auaieth, that the frindes which liue, remembring by whom the body lieth, *Eisdem Sanctis illos tanquam patronis susceptos apud Dominum adiuuandos orando commendunt*, might by praier commend their frêdes to those Saintes, as God-children to Fathers, to be holpen at Gods hand. This perhaps (saith S. Augustin) they might also doe, if their friends were not in such places buried, but not so easely, nor so effectually. And therefore he concludeth the whole matter in these wordes. *Cum itaque recolit animus, vbi sepultum sit charissimi corpus, & occurrit locus nomino martyris venerabilis, eidem martyri animam dilectam commendat recordantis & precantis affectus. Qui cum defunctis*

*defunctis à fidelibus charissimis exhibetur, cum prodesse non dubium est ijs, qui cum in corpore viuerent, talia sibi post hanc vitam prodesse meruerunt.* Therefore when the minde remembreth where the body of his deare frend is buried, and withall the name of the place called by some hollie Martyr, to the same Martir the good affection of him which remembreth and praieth, commendeth the deare and beloued soule of the frende departed. Which affection bestowed vpon the departed of the frendes which liue, is a reliefe vndoubtedly to those which when they liued, deserued so to be relieved after their life. This is the conclusion of S. Augustin, this was the faith of that holy and learned Father, who of all writers (as it may well appeare to such as haue laboured in him) was fardest from all suspicion of vaine superstition. This was the beliefe of the first six hundred yeares, practised also at the first plantinge of Christian faith amonge vs Englishmen, and continued quietly and steadfastly amonge vs, these nine hundred yeares and vpwarde, vntill the busy barking of protestants, disquieting all settled consciences of good Christians.

Howseling of Christian folke before death, the Sacramentary religion of our cuntrye, being after the tracke of Caluins trace, as it maketh the Sacrament it selfe but a bare signe and token, seruing only for a memoriall of Christes death and resurrection, as I haue otherwise by Caluins owne wordes and writings declared, so the vsuall receit thereof at the point of death, which the auncient Fa-

The 18. difference.

In the discourse annexed so



Lib. 4. cap.  
3. & 24.

Lib. 6. cap.  
44.

In obitu  
Satyri fra-  
tris.

thers called *Viaticum*, the voiage prouision of Christian men, departing out of this worlde, it thinketh a matter not necessary, and therefore it limiteth and bindeth the necessitie of the sinner departing, to the number of other to communicate with him, that is, to the deuotion & leisure of other. How vncharitable, iniurious and wicked an ordonnance this is, let the practise of the primitiue church of our countrie, and of all Christendome beside in the first six hundred yeares, declare. Of what false and fonde doctrine this wicked constitution dependeth, we shall note in the next difference folowing. The practise of our primitiue church, appeareth in this history in diuers places. In the primitiue church of the first six hundred yeares, the example of Serapion, who being at the pointe of death, yea and as it seemeth in the history of Eusebius, not able to die vntill he had receaued (God mercifully keeping him long time in life) sent for and receiued at midnight by the hands of the seruant (the priest lying sicke) the blessed Sacrament, and with that once taken, incontinently departed. The exáple of Satyrus, brother to S. Ambrose who traouailing by sea carried the B. Sacrament about his necke, to haue it alwaies in a readinesse, if danger of death should approche, and much commended therefore of his brother the learned Bishop S. Ambrose: brefely the examples and constitutions of diuers ecclesiasticall canons and decrees, expressely commaunding the practise hereof, do euidently and abundantly declare. Who will reade only but one Canon of the Nicene Coun-

Coun-

Councell, the first generall Councell of Christendome, he shall finde therein, not only a generall commaundement for all Christendome in that councell, but also the auncient practise of the church before that councell.

These are the wordes of the council. *De ijs qui recedunt ex corpore, antiqua legis regula obseruabitur etiam nunc. Ita vt si quis forte recedat ex corpore, necessario vite sue viatico non defraudetur.*

Can. 12.

Concerning those that departe this life, the olde rule of the law shall be kept now also. So that if any be at point of death, he be not defrauded of his necessary voiage prouision for his life: that is, his howseling for the life to come. This was so longe agoe decreed, and yet not as a new thinge then, or to be done at pleasure and leasure, but as an auncient rule before that time, deriued euen from the Apostles, and as a necessary foode for such as departe this life in the faith of Christ, yet burdened with sinne.

That councell, that Church of Christ, knew right well the souerain effect and vertu of this most Blessed Sacrament. They knew as Saint Cyprian writeth, *Ad hoc fieri Eucharistiam, vt sit accipientibus tutela,* the Blessed Sacrament there-

Lib. 1. epist.  
fol. 2.

fore to be consecrated and made in Christes church, that it might be a sauegarde & protectio for those which receiued it. They knew the conflictcs of the deuill to be at the moment of our departure moste sharpe & cruell, the temptations to be most vehement, the exact iudgement of the soule before the high throne of Gods iustice, to be at hand. And therefore they call it a voiage prouisiō, for the trauaill that we then sustaine, a stronge and mighty



mighty defense against the assaultes of the deuill, a necessary foode and releefe for the comfort of the soule. Therefore such as for enormous crimes were excommunicated and embarred the holy communion for many yeares, yet when that bitter bickering of death approching came, they were alwaies admitted to the communion, euen as the forementioned Serapion was, as it appeareth by the letter of Dionisius Bishop of Alexandria, recited in the history of Eusebius. Now all this necessitie of the faithfull people, protestantes wickedly neglect. All the practise of the church rashly they breake and ouerthwart. All canons and decrees of councils for that purpose, proudly they sett at naught, putting in place a schismatical cōstitution of their owne, cōtrary to the whole order of Christes church beside, in all ages.

Lib. 5. cap.

44.

The 19. difference.

For this necessary releefe & armour of Christian men at the time of their departing, the church of Christ hath in al ages & times reserved the blessed Sacramēt in their churches, & other where, vntill these our wicked and barbarous times, when all holy ordonaunces and constitutiōs, are trod vnder foote by the lewd loose liberty of this new faced faith. In the history of our countrie, this order appeareth to haue bene vsuall, as in the fourth booke & 24. chapter it may be read. In the primitiue church of the first six hundred yeares, the B. Sacrament to haue bene reserved we reade in two maner of sortes, as the state of that time was diuers, to wit, the first three hundred yeares vnder the persecution of the heathen and infidel

infidel Emperors, the later three hundred, vnder the state of Christiā Emperors, though infected sometimes with heresy. In the first three hundred yeares, the assemblies of Christian men, being preuy, and few or no churches openly builded, the maner was, that by the hands of the deacons the B. Sacramēt was sent to the houses of such as by infirmitie or otherwise, came not to the assemblies. The Sacrament so sent vnto them, Christian folck receiued, as their necessitie or deuotion serued them.

That it was so sent to the houses of such as were absent by the hands of the Deacons, it appeareth evidently in the second Apologie of Iustinus Martyr toward the end, where writing to the heathen Emperor, in defence of our faith and religion, he describeth and setteth before his eyes, the whole maner of Christian assemblies, at that time much flaundered among the infidels, & among other things, declareth this custome also, of sending the blessed Sacrament, saying. *Ijs qua cum gratiarum actione cōsecrata sunt vnusquisque participat, eademque ad eos qui absunt Diaconis dantur perfe-  
renda.* Euery one cōmunicateth of that which is consecrated with thanks geuing, and the selfe same is geue to the Deacons to be caried to those which are absent. That the B. Sacrament so sent, was reserued at home in houses of Christians, it appeareth in Tertullian and Ciprian, two worthy witnessses of that time. Tertullian writing vnto his wife, and persua- ding with her, that after his death she should not marry with any infidell, describing vnto  
her

Iustinus  
Mar. Apo-  
log. 2.



Lib. 1. ad  
uxorem.

Ser. 5. de  
loq. 1.

her the incommodities and troubles which might befall in such a wedlocke, amonge other, he putteth her in minde of the B. Sacrament, which she hauing in her house preuily, as the maner of Christians then was, should not be able to keepe it so close, but at one time or other, he would espie it, and then he saith. *Non sciet maritus quid secreto ante omnem cibum gubres? Et si scierit, panem non illum credet esse qui dicitur.* Will not thy husband know, what it is that thou receauest secretly before all other meate? And if he perceaue it, he will neuer beleue it is that bread, which it is saied to be. Warning her hereby, that hereof might arise either some offense of her husband to her great trouble, or some misusing of that blessed mystery to the violating Gods honor. S. Ciprian writing of such as in the persecution time had yelded to the abhominable sacrificing, and yet returninge home to their houses, would vpon soden repentaunce without other absolution, rashly presume to receiue the blessed Sacrament, which they had at home with the, reporteth of a woman which hauing, *Sanctum Domini, in arca repositum*, the holy thinge of our Lord, laied vp in her coffer, *Dum manibus indignis tautasset aperire, igne inde surgente deterrita est*, whilest with her vnworthy and defiled handes she would haue opened it, with fire thereof arising, she was staied and letted. By these testimonies it appeareth, the blessed Sacrament in that time of persecution to haue bene kept and reserued in mens houses priuatly, to receiue as necessitie or deuotion serued.

After this when Constantine the great, the first

first Christian Emperor, did set the Church of Christ in rest and quiet, churches then euery where erected, the B. Sacrament was reserued in them, so to be deliuered by the handes of priestes or deacons to such as would receiue. In the first generall councell of Nice, helde in the presence of that Constantin, wereade in a canon thereof, that Deacons (who could not them selues, *offerre & conficere*, offer and make the oblation) might notwithstanding, *absente Episcopo & præsbytero proferre communionem & comedere*: in the absense of the Bishhop and priest, take out the cōmunion and receaue it. Whereby it is euidēt it was reserued in the churches, where the Deacons might come to receiue it. Chrysostome in an epistle which he writeth to Innocētius the first, describing the great spoiles and enormous outrages that the garde of the Emperor made in Cōstantinople, he being banished and driuen out from thence, among other enormities writeth thus. *Neque hic rerum finis erat. Nam & sanctuarium ingressi sunt milites, quorum aliquos scimus nullis initiatos mysterijs, & viderunt omnia quæ intus erant. Quin & sanctissimus Christi sanguis sicut in talis tumultu contingit, in prædictorum militum vestes effusus est*: Neither was this all. But euen in to the Chauncel the souldiars rushed, some of them being vtterly prophane and ignorant of our misteries, and saw all that was within. Ye the most holy bloud of Christ, by the turmoile and disorder they made, was cast downe and shed vpon the garments of the souldiars. This was done vpon an Easter eue at night, as Chrysostome there describeth. By which it is euidēt, that in the Chauncell or

Can. 143

Epist. 1. in fine To. 5.

sanct



In epist.  
ad Rusticū  
Monachū.  
Tom. 1.

sanctuary, the blessed Sacramēt was reserued. Last of all S. Hierom reporteth of one Exuporius Bishop of Tolose in France, that in time of a great dearth & scarfety, hauing solde the vessels of the church, to relieue the poore withall, he reserued the B. Sacrament afterward, after a poore and simple maner. *Nihil illud, qui Corpus Domini canistro vimineo, sanguinem portat in vitro.* None more richer (saith S. Hierom of that holy Bishop) then he, which carieth the Body of our Lord in a basket, and the bloud in a glasse: commending him that to relieue the poore and needy, he spared not the church-goods it selfe. As for the carying that S. Hierom here speaketh of, whether he caried it so in visitation of the sicke, as it is not vnlikely, or in procession, or otherwise, it booteth not. No man I thinke will say he caried it so at the seruice or consecration time, but some time after, though to what purpose we can not precisely say. Wherof also followeth that it was reserued so to be caried, & that in the church: For that basket and glasse, he vsed in steede of the church vessels, then bestowed away as in S. Hierō it appeareth. Now protestants bicause their opinion is, that the B. Sacrament without the vse, is no more then common bread (which opinion the practise of reseruatiō only, clerely condemneth) bicause also in the very vse of it, Sacramentaries take it but for a ceremonie and memoriall of Christes death and resurrection, therefore neither can they abide the reseruatiō of it, neither thinke they it necessary to be howseled before death, vnlesse it shall please other to

com-

communicate with them. Both which how directly it repugneth with the vsage, practise, and beleefe of our primitiue church, and of the first six hundred yeares, these few may be enough and sufficient to conuince.

If we list to runne thorough euery ceremonie and particular vsage of Catholike doctrine, we might haue in this history and witnesse of our first faith, examples for eche one. For vsing the signe of the Crosse we haue example in the first booke the 25. chapter, and in the 4. booke, the 24. chapter of this history. How blessing with the signe of the Crosse, hath bene the practise of all Christendome within the compasse of the first six hundred yeares, it hath bene abundantly sett forth at large in a treatise made for that only purpose. I will not therefore tary vpon the recitall of any other auncient testimonies for this matter.

The 20. difference.

Benediction of the Bishop among true and deuout Christians, was alwaies accompted a holy thing, and much desired. In this history we haue example thereof in the 4. booke the 11. chapter. I will bringe two examples out of the primitiue church, one out of the East church, and an other out of the West, of two principall persons, both for learning and for vocation in Christes Church, to informe the pride of protestants, that euen such smal matters were not of good Christians light set by, mocked at, or reuiled, but rather customably sought after, reuerenced, and esteemed. We reade in the ecclesiasticall history, at what time Gregory Nazianzene leaving the Bishopricke of Constantinople, much inquisition

The 21. difference.

and



Nicopho-  
rus lib. 12.  
cap. 12.

Lib. 12.  
cap. 8. de  
Cluit. Dei.

Nicopho-  
rus lib. 13.  
cap. 2.

and serche was made, to finde a worthy man  
to occupy that high vocation, many Bishops  
for that purpose being assembled, it fortun'd  
one Nectarius, a man of great yeares and wis-  
dome, a Cilician borne, being then in the ci-  
tie and minding to returne home to his coun-  
trie, he came (as the history reporteth) to his  
Bishop Diodorus then present, to haue his be-  
nediction at his departing. This Nectarius  
was that very time created Patriarch of Con-  
stantinople. Which I note bicause we may lerne  
hereby he was no babe, nor ignorant person,  
when he asked the benedictiō of his diocesan,  
being at that very time (as I saied) elected  
Patriarche, not only by the assent of a num-  
ber of learned Bishops then present, but also  
by the will of Theodosius, that wise and ver-  
tuous Emperor, graunting vnto it. S. Augu-  
stin, when he was new come in to Africa out  
of Italy, where of holy S. Ambrose he was bap-  
tised, remaining in the house of one Innocen-  
tius, a worshipfull man being then greuous-  
lie diseased, and visited of Aurelius the Bi-  
shop of Carthage, reporteth that after prai-  
ers made, as well of the Bishop as of himselve  
and other present, for the diseased party, they  
all arising departed with the benediction of  
the Bishop. *sursumus & accepta ab Episcopo be-  
nedictione discessimus.* We arose (saith S. Augu-  
stin) & taking first benediction of the Bishop,  
we departed. And what other thing did Eudo-  
xia the Empresse, when intreating Chri-  
stome Bishop of Constantinople, for Seueria-  
nus a Bishop of Syria, whom he had banished  
the citie, she brought her young Son Theo-  
dorus

dofius (after Emperor) Chriſtoſtoms godſon, and laied him at his knees, then to haue his benediction, and fatherly bleſſing ouer her babe?

Theſe and ſuch other deuotions of Chriſtians, I finde in the histories and moſt learned writers ſo common, that beholding the face of that primitiue church, euen of the firſt fix hundred yeares, and then looking backe to the preſent doinges of proteſtants, I ſee all thinges ſo contrary, ſo directly repugnant in the one, and in the other, that it ſeemeth proteſtants are naught els, then a kinde of men poſſeſſed with ſome euil ſpirit, borne to ouerturne all true religion, and ſent amonge vs (for a plague of our finnes vndoubtedly) to plucke vp all that our Fathers haue planted, to ſow wicked darnell of their owne, and to waſte vtterly the true corne of Gods field, the church. Truly for my part, I ſee almoſt nothing denied, reuiled or miſliked of proteſtants, but I finde the ſame of the beſt learned men, and in the beſt age of Chriſtendome affirmed, reuerenced, and allowed. What do proteſtants more abhorre then Praier for the dead, inuocation of Saints, Maſſe, Sacrifice for ſinne, Merit of good workes, Confession, Vowes of ſingle life, as well in the laitie, as in the clergy, Pilgrimage, Relikes, Latin ſeruiſe in the church, Aultars, holy Veſſels, and other church ornaments, Croſſe, Bleſſing and ſuch like thinges? Yet all theſe thinges yee partly already ſee, and ſhall in the chapter folowing in euery one, ſee to be approued by the expreſſe practiſe of the primitiue church,

Y

vnto



vnto which time they will seeme to referre all their doinges, and after the patterne of it, to reforme the present state of corruption, as they imagine.

*Of Pilgrimage and Relikes, of church seruice, of Aul-tars, of church ornaments and holy vessels, of the ecclesiasticall ronsure, and of holy Water.*

## THE VII. CHAPTER.

*The 12. difference.*

*Tomo. 1.*

**P**ilgrimage to holy places, especially to Rome, at the first plantinge of our faith, was accompted a holy thinge, and of much deuotion. We reade in the fourth booke of this history, the cleere practise thereof in the third and 23. chapters. Who so list of the learned to know, how in the primitiue church of the first six hundred yeares it was of good and vertuous men practised, he may reade S. Hierom, *Ad Paulinum*: where at large he disputeth, how farre pilgrimage & visiting of holy places, is to be desired. But writing to Marcella, he extolleth highly the pilgrimage of going to Hierusalem, where he then liued him selfe in religion. Truly as it is a great comfort to Catholikes, to see the smallest pointes of our religion in that age commended, so vnto protestants it is such a grieffe, that rather they will condemne S. Hierom, and all the rest for papistes, then yelde to the truth which they can not abide. Or if they will yelde to the testimonies of that age, let them peruse the examples of pilgrimage in the ecclesiasticall histories

stories of Ruffinus, Socrates, and Sozomenus.

In Ruffinus they haue an exáple of religious men of Hierusalem, that made a pilgrimage to Sebaſte, where S. Iohn Baptiſtes body lay.

Lib. 11. cap. 18.

In Socrates they haue the example of Eudocia the Empreſſe, wife to Theodoſius the ſecond, which went in pilgrimage to Hierusalem and other churches of the Eaſt.

Lib. 7. cap. 47.

In Sozomenus, they may reade of Milles a Biſhop of Perſia, and after a bleſſed Martyr, that went to Hierusalem and to viſit the Monkes of Egypt vpon deuotion. Alſo in the ſame writer, they may ſee it was the maner of all Chriſtendome to make their pilgrimage to Hierusalem from all places, *precandi & viſendi gratia*, to pray and to viſit the holy places.

Lib. 1. cap. 14.

Lib. 4. cap. 3.

Let vs beſide ſtorieſ, conſider the doctrine of the holy Fathers, let vs heare the wordes of Chryſoſtome that learned Father, and worthy Patriarche of Conſtantinople, that proteſtants may learne of him what iudgement he had of going on pilgrimage to Rome; he beinge a Greeke borne, and farre off from the ſuſpicion of a paſtiſt, in ſuch ſenſe as proteſtants now call paſtiſtes, to wit, flatterers and paraſites of the Pope. In an homilie that he made to the people, where he would well beware of preaching ſuperſtitious doctrine, a man ſo learned and diſcreete as the iudgement of al Chriſtendome hath pronounced of him, he vttereth theſe wordes.

*Vellem nunc in locis illis verſari quibus vincula illa manent, & carenas videre, quas ſimuerunt quidem demones & horrent, & Angeli venerantur. Si eccleſiaſticis curis eſſem vacuus, corpusque robuſtum habere, nequaquam peregrinationis*

Homil. 34 de beaſo lob, iom. 13



*tantam facere recusarem, quo catenas solum viderem, & carcerem quo Paulus victus.* I would now gladly (sayeth Chrysostome) I were in those places, where those bondes doe rest, and see those chaines, which the deuils haue feared and doe tremble at, but Angels doe reuerence. If I were of a stronge body, and without ecclesiasticall charge, I would not refuse so longe a pilgrimage, as to goe see only the chaines wherewith, and the prison wherein Paule was bound: thus farre Chrysostome. Let now the wisdom of protestants comptroll the deuotion of this learned and approued Father. Let the checke the practise aboue specified in the ecclesiasticall histories of the first six hundred yeares. Let them scoffe at the doctrine of S. Hierom, in the places aboue noted. To conclude, let them tell vs of what faith or wisdom S. Augustin was, when to discusse the truth of a great and hainous offence laied to the charge of Bonifacius a priest of his familie, he perswaded both him & the party plaintiff, *Vt certo placito se ambo constringerent ad locum sanctum se peregrinatuuros, vbi terribiliora opera Dei non sanam cuiusque conscientiam multo facilius aperirent, & ad confessionem vel poena vel timore compellerent:* That they should both be agreed to make a pilgrimage to some holy place, where the working of God more terrible, should sooner make euident the guilty conscience, and either with torment or with feare, force it to confesse the truth. Let protestants, I say, by the liberty of their gospell checke, & comptroll, scoffe and scorne at all this. We Catholikes will rest in the Catholike faith, not only  
of

Epist. 137.

*First planted among vs Englishmen. &c.* 341 *The 2. part*  
of the primitiue church of our countrie, but  
of the first succession after the Apostles: we  
will follow the deuotion of our auncetors ex-  
pressed in the ecclesiasticall histories, and rest  
vpon the doctrine of S. Hierome, S. Chry-  
sostome, and S. Augustin, the lights and lam-  
pes of Christes Church.

After pilgrimage, follow relikes, reueren- *The 13. dif*  
ced of Christian men, not only in the realme *ference.*  
of England since it first came to the faith, but  
euen in all the world beside, where the ghos-  
pell hath bene preached. In this present histo-  
rie we reade, that holy S. Gregory sent vnto  
saint Augustin our Apostle, after the faith was  
somewhat rooted in our countrie, for the en- *Li. 1. c. 29.*  
crease of deuotion, and honour of God in his  
saintes, certain relikes of the blessed Apostles,  
and of holy Martyrs. After him also vnto *Li. 3. c. 29.*  
Oswin one of the first Christian Kings in the  
North partes, Vitalianus then Pope sent other  
relikes, of the blessed Apostles Peter and Paul,  
of the holy Martyrs S. Laurence, Iohn and  
Paule, and other. The protestant perhaps rea-  
ding this wil scorne & disdaine at it, notwith-  
standing the faith of that time hath bene pro-  
ued to be a true and right Christian faith, and  
that otherwise it can not be. What then? Will  
they rest vpon the faith of the first six hun-  
dred yeares? Or will they make a faith of their  
owne? If the last, they shall walke alone by my  
aduise, and by the aduise of any Christiā man  
that desireth to saue one. If the first, for their  
sakes and our owne comfort, I will with a te-  
stimony or two, shew the faith of the primi-  
tiue church in this point. S. Basill in an ora-  
tion



In orat. in  
Mort: Iu-  
Bisam,

Serm. in  
Iuuentium  
& Maxi-  
mum Mar-  
tyres. To. 3.  
in fine.

tion that he made vpon S. Iulitta a holy Mar-  
tyr, describing her death and passion, which  
was by fire, her body yet remaininge whole  
and sounde. *Her precious body (saierh he) was kept  
whole to her frendes and kinsfolkes, and being pla-  
ced in the fairest suburbe of the citie, & locum &  
adeuntes pariter sanctos redidit,* maketh both the  
place, and them that resort thither holy. S.  
Chrysostome in the place last alleaged, ex-  
pressed his great desire to see those holy reli-  
kes of saint Paules chaines, but how thinke  
yee would he haue behaued him selfe toward  
them? He would not, I warraunt you, haue  
trodd them vnder his feete, spett at them, or  
reuiled the deuotion of other towarde them,  
but like a learned and vertuous Bishop, he  
would haue geuen good example of vertu and  
deuotion to other that stood by: he would  
haue done as he counselleth other men to do.  
What is that trow yee? Ye shall heare by his  
owne wordes in an other place, commending  
to his audience the relikes of Iuuentius, and  
Maximus, holy Martyrs of Constantinople,  
*Idcirco saepe eos inuisamus, tumulos adornemus, mag-  
naque fide reliquias eorum contingamus, vt inde bene-  
dictionem aliquam assequamur.* Let vs therefore  
(saierh S. Chrysostome) oftentimes visit these  
holy Martyrs, let vs decke their tombes, let  
vs touch their relikes with a strong faith, that  
we may obtaine of them some benediction.  
This is lo the aduise of those learned Bishops  
touching relikes. This was the faith and be-  
leeve of the first six hundred yeares, wherein  
he flourished. These are not late imagined su-  
perstitions.

Who

Who list to see other testimonies of most auncient & learned writers of the first six hundred yeares, for the reuerence done to relikes of holy Martyrs, and of the effect of them, he may reade S. Augustin, *de Ciuitate Dei*, S. Hierom against Vigilantius & *ad Letam*: Item the ecclesiasticall histories of *a* Eusebius *b* and Nicephorus. All which places I leaue to the studious reader for more knowledge and triall of the matter, not being now our purpose to treat this matter at large. It may suffice the well disposed reader, that the reuerence of relikes hath not only at the first planting of our faith (which is now proued to be the true and right Christian faith) bene acknowledged, but also in the time of the six hundred yeares also, as by the wordes of S. Basill and S. Chrysostome yee haue heard: whose only testimonies (if none more could be brought) are more worth, then the bare denial of protestants, were they as many mo in number as they are. Then if protestants will agree with the true faith of England, let them restore the holy relikes of so many Abbies and Churches of the realme, as they haue spoiled and prophaned.

2i. 22. 27  
a. l. 4. c. 14  
b. l. 2. c. 232  
43. li. 3. ca.  
19. li. 15. c.  
10. & 13.

The 14. difference.

Touching Gods seruice in churches, all that protestants doe, is cleane repugnant to the order of the primitiue church, and the faith first planted amonge vs, saue only they keepe the churches yet standing, and practise in cōsecrated places their schismaticall mumming, in steede of Catholike massing. As for all other pointes appertaining thereunto, see how many they want. First they haue throwen



2i. 1. c. 30.

downe all Altars, euen at the very entrie of their new fangled fantasies. In this they are as contrary to our blessed Apostle S. Augustin as fire is vnto water S. Augustin our Apostle (as we reade in the History) by the commaundement of Pope Gregory, conuerting the temples of idols into Christian churches, & purging them from all steppes and tokens of idolatry, builded vp Altars in them. And in Northumberland at the first planting of the faith there, Altars of stone were erected, as it appeareth in the 24. Chapt. of the second booke. And with Altars the churches of Englād haue alwaies continewed, vntill the Lutheran communion being displaced, the Sacramentary tooke place. For amonge the Lutherans in Germany (as at Vlmes I saw of late my selfe) they haue yet Altars of stone standing, and do minister their communion vpon them.

Shall I now, as in other pointes of doctrine I haue done before, bringe some testimonies of the first six hundred yeares for Altars also? And what is in all writers of that time more common? I will bringe one or two sufficient witnesses to proue this practise. S. Chrysostom shall be one, not only for his great learning and antiquitie, but also bicause of this matter he speaketh so generally, that he omitteeth not our owne countrie of England, called then Britanny and inhabited of the olde Britons, the Welsh men. Writing against the Gentils that Christ is true God, amonge other arguments, he vseth the amplenesse and largenesse of Christendome for one. Which argument protestants now (wiser forsooth the  
Chri-

Chrysostome, but comparable in wit to the olde heretikes the Donatistes) may not abide, for the prooffe of Christian faith. Vsing, I say, that argument, and buildinge vppon the worde of our Saujour, *Super hanc petram edificabo Ecclesiam meam*, Vpon this rocke I will builde my church, thus he discourseth vpon these wordes. *Nec ideo quia paucis dicitur, edificabo Ecclesiam, transcurras obiter, sed considera & cogita tecum quid sit in tam breui tempore omnem sub sole terram tantis Ecclesijs impleri, tantas gentes ad fidem transferri, populos persuaderi vt patrias leges irritent, consuetudinem stabilitam & radicatam euellant, altaria & templa & statuas & sacrificia & profana festa & immundum odorem, sicut sumum aliquem aboleant, & excitent altaria vbique gentium in Regione Romanorum, Persarum Scytharum, Maurorum, Indorum, & vltra orbem nostrum. Nam & Britannica insula extra hoc mare sita & qua in ipso Oceano sunt, virtutem verbi senserunt (sunt enim etiam illic fundata Ecclesia & erecta altaria) illius inquam, verbi, quod tunc dictum, quod & in omnium animabus, inque omnium labijs plantatum est: that is. Runne not ouer those wordes lightly, bicause it is shortly saied, I will builde my church, but consider and thinke with thy selfe, what a matter it is, that in so short time (400. yeares) all countries vnder the sunne are replenished with so many churches, so great nations are brought to the faith, peoples are persuaded to violat their countrie lawes, to roote vp so longe settled and fast grounded customes, to abolish their Altars, temples, idols, sacrifices, prophane festes & filthy burnt saouours as if it were*

Math. 6.  
Chrysostomus quod  
Christus  
sit Deus.  
Tomo. 5.

all



all but earren, and erect vp Altars through out all the worlde, in the coastes of the Romaines, the Persians, the Scythians, the Moores, the Indians and beyond the world it selfe. For the very Ilandes of Britanny lying beyonde this sea, and placed in the Ocean it selfe, haue felt also the power of the word (for in that Iland also churches are founded, and Altars are erected) the power I say and force of that word (*I will builde my church*) that then was spoken, and planted in the hartes & toun- ges of all men. Thus farre Chrysostome a glorious witnesse of Aultars erected throughout all Christendome, yea euen in our countrie, which from all the worlde beside, seemeth to be alienated and diuided, by the Maine Ocean sea.

But now (alas) if Chrysostome liued and preached in Constantinople or other where, how could he commend the faith of Christ, and say his church is builded among the Britans, where protestants haue throwen downe all Altars, which for a sure token of Christian beleefe that lerned Father reaked vp? Chrysostome saied not, Communion tables are erected in the dominions of the Romaines, Persians, Indians, Moores and so forth. He saith not, Britanny hath churches and communion tables sett vp: but he saith all Christendome hath Altars, yea, Britanny it selfe, he saith, hath Altars. What protestant now hath so brasen a face, that he dare yet face the matter out, and say Altars are in Christes church abominable, to be throwen downe, not to be suffred? Would Chrysostom, thinke yee, haue  
so

so stoutely against the gentils bragged of such number of Altars in Christendome, if he had bene of your opinion, that will suffer no Altars at all? No Sirs. The iudgements of the learned Fathers and yours, do not concurre. Ye are in deede singular fellowes, and second to none in this point, yee are the first and the only that yet haue bene heard of in Christendome, bearing the name of true Christiā men (as yee will be accompted) which haue throwen downe Altars. Heretiques in deede haue done so before you, the Donatistes by name, as Optatus that learned Bishop of Milleuita, bitterly complaineth of them.

Lib. 1. contra  
ista Dona-  
tistas.

Yet be not so singular for Gods loue, but that yee may learne of S. Augustin, of whom no Christian man these thousand yeares was yet ashamed to lerne, what yee ought to think of Altars. He will teache you there was not only in the church an vnvisibile Altar which may be Christ, heauen, or somelike thinge, but a visibile Altar vpon the which the blessed misteries were consecrated, and which now yee haue plucked downe, bicause yee will haue no priesthood, no sacrifice, no consecratiō. These are his wordes. *Ad hoc altare quod nunc in Ecclesia est in terra positum, terrenis oculis expositum, ad mysteriorum signacula celebranda multi etiam scelerati possunt accedere. Ad illud autem altare quo praecursor pro nobis introiuit Iesus, nullus eorum accedere poterit:* that is. To this Altar that now is in the church set here on earth, open to the bodely eye, to celebrate the tokens of the diuine Misteries, many wicked may come vnto. But to that Altar, in to the which our Sauour hath entred

Homilia  
10. Tomo  
10.



entred before vs, no such can haue accesse. Here we see a cleere mencion of a visible Altar, that protestants can haue no refuge or shifte of spirituall, figuratiue, and mathematicall Altars, as they labour commōly to draw the Doctors (S. Augustin especially) to their crooked frame of a cōmunion table. We know well, the Altar is in the Doctors some time termed, *sacramensa*, the holy table. But that is in respect of the true banquet which it representeth, and the first feast of this heauenlie supper, which our Sauour vsed vpon a table, in this respect it is called a table. But an Altar it is called in respect of a sacrifice, as the skillfull in the Greeke tounge readely see, by the wordes, *θυσια* and *θυσιασμειον*, which (to expound worde for worde) is a sacrifice, and a place for a sacrifice. Now protestants taking away externall sacrifice, must of force also plucke downe Altars. Both which you see to be against the expresse practise, not only of our faith first planted in England, and continewed these nine hundred yeares, but also of the faith of all Christendome beside in the first six hundred yeare.

The 25. difference.

Againe protestants in churches haue altered the seruice. It appeareth by the history of Venerable Bede, the common seruice of the church then vsed and planted amonge vs, was in the Latin tounge, as it hath hetherto continued without chaunge or alteration, vntill these late yeares. This appeareth by church bookes sent from Rome, by S. Gregory vnto holy S. Augustin our Apostle, which could be no other but Latin. Againe the first singing,

vsed

vsed in the Churches of England, was by the instruction of one Iohn an Abbat, sent from Rome vnder Pope Agatho, who taught our countrie the same maner of daily seruice, and of singing, as was vsed in S. Peters church at Rome. Now protestants to make a full alteration of all good order, haue brought it to the vulgar tounge, not only in pretence of better, which is yet in colour disputable, but also cōdemning vs and our forefathers, for vsing the contrary, which is damnable & hereticall. As touching the practise of the primitive church, that the seruice hath alwaies bene in the learned tounge, Greeke or Latin, not vulgar, vnlesse in such places, where the very Latin or Greeke were vulgar, it hath bene plentifully proued against the proclaimed chalēge of M. Iuel, let M. Iuel satisfie that, as great bragges are made that he will euē in maine volume, let him proue it was euer otherwise without a superior authoritie, and more then of one onely country or Prouince, and he shal acquitte him selfe like a proper man. In the meane, why should any Christian hart in all the realme of Englād, thinke theselues iniured, if they haue not celebration of Gods Sacramentes in their vulgar tounge, seing that both we these manie hundred yeares, haue serued God otherwise, and all other christened countries before vs, and with vs, haue vsed the same, as it hath otherwhere at large bene proued, and therefore of me needelesse to be repeted?

Farder as they haue taken away Altars, so haue they spoiled the churches of Altar clothes, church vestmēts, & holy vessels. We know

In the  
fourth  
booke, the  
28 chapter

The 16. difference,



Hebr. 13.

Rom. 13.

to were in the church holy vestements, and to be apparailled priestlike, seemeth so absurde to the Puritans of our countrie, to the zelous ghospellers of Geneua, that they resist herein, not only the lawes and ordonnances of the church stubbornely, which S. Paul bidderh them obey and submit them selues vnto, but also they withstand disobediently, the commandement of their Soueraigne and Liege Princessse, vnto whom also the Apostle chargeth them to be subiect and obedient. Truly if in so small and indifferent matters they resist the commandement of their Soueraigne, how are they like to obey in matters of more importaunce and weight? But herein lo they shew them selues to be right heretikes, persisting obstinately in their conceiued opinions. Againie if these men doe acknowledge and beleue, that the Queenes Maiesty is supreme gouernour in all spirituall causes, why doe they not obey her highnes commandement, in the semely apparell of spirituall rulers, and wearing of vestements in the church? If they acknowledge and beleue it not, why teache they the people so, why haue they taken the othe so? Doth not all the worlde see, that these men them selues, will be supreme gouernors in spirituall causes, and play the Popes them selues? Farder protestants are wont to say, that we fight yppon ceremonies, and striue for superstition, as though all the controuersy betweene the church and heretikes at this time, were yppon square cappes, wearing of copes or surplesse, and such like thinges: which as for order must be kept, so when contrary order

der

der cometh, may without perishing the faith, be laied downe. But in deede these men declare well, either great superstition in wearing of hattes, or much obstinacy in refusing of square cappes, which against order they haue left, and with order refuse to take. But to shew how they fight against antiquitie, and the order of Christes Church that euer hath bene, let vs remember, that in this present History at the very first plating of our faith, holy vessels, church vestements, and priestly apparell, were sent from Rome by holy S. Gregory, to the new conuerted Christians of our country, being yet few and needy. This we reade in the first booke the 29. chapter, and in the second booke the last chapter.

As touching the practise of the first six hundred yeares, first the Infulx, which Tertullian maketh mention of, the vpper vestement of the priest, the Albe of the Deacon mentioned in the fourth Councell of Carthage, the Petalum, that is the Pontificall vestement which (as Eusebius writeth) S. Iohn the Euangelist did weare in Ephesus, being Bishop there, & diuers other church ornaments, which Optatus reporteth to haue bene spoiled by the Donatistes, geue vs to vnderstand, that in that age there lacked not vesteméts proper to Gods seruice in the church, and that the prophane roisting of protestants, litle resembleth the practise thereof. Againe of a cope worne in the celebrating of the Sacramét of baptisme, we reade in the tripartit Historie. Constantin the great had endued the church of Hierusalem, Masarius then being Bishop, with diuers holy

In lib. de  
Monoga-  
mia. Can. 1  
41. Lib. 3.  
cap. 31.  
bist.

Lib. 1 con-  
tra Parme-  
nium.

Lib. 5. cap.  
37.



*Thymelico  
saluatori-*

holy vessels and vestments. Amonge other he gaue a tisse cope to weare, at the solemne celebration of baptisme, which in those dayes (in such as in lawfull age came to the faith) was but at certaine times of the yeare, especially at Easter solemnised. These riches of the church Cyrillus, a Bishop of that sea in many yeares after, by reason of a great famine, solde away. The cope being solde came to the hands of an enterlude plaier, who dancing in it vpon the scaffolde, fell downe dead. Let such as sleepe in church gooddes, awake at this example: Let them remember that by their impenitent hart, they heape vnto them selues wrath in the day of iudgement: let them not be carelesse, though now they sit soft, but rather feare, that the longer the blow is a fetching, the sorer it shall strike, when it falleth downe. Thus much of church vestments.

*The 17. difference.*

*Orat. ad  
Arrianos  
& de seipso*

As concerning holy Vessels, we haue also sufficient witnesses of Antiquity, reporting such things by occasion, as yee shall heare. It is the property of heretikes to spoile church goods, Gregory Nazianzene witnesseth it of the Arrians, reakingon vp by way of interrogation, a number of their hainous sacrileges, committed against the Catholikes, he mentioneth their prophaning of the holy vessels of the church in these wordes. *Quanam ministerij vasa ac multis ad tangendum prohibita, manibus ministrorum exposui?* What vessels for the holy ministry, and such as many may not handle, haue I brought in to the hands of the wicked? For the Arrians vnder Iulia the Apostata, had brought of his souldiars, heathen & vnchrist-  
ned.

ned people, to sack the churches of the Catholikes, whose partes now protestants do plaie, sacking all churches the felues. Christostome exhorting his people to charitie & to refraine from all euill speeche, taketh a similitude of the holy vessels of the church, which being vsed to no prophane vses, but only to serue God, man also which farre passeth them, and is a more precious vessel of God, ought to good and godly thinges only vse the vessel of his body. These are his wordes.

*Non vides sacra illa vasa? Non ad vñ illa semper vsurpantur? Audetne quisquam illis ad aliud quicquam vri? Iam tu vasis istis sanctior es, idque multo. Cur itaque te ipsum sordidum reddis & pollutum? Doest thou not see (saith Christostome) those holy vessels? Are not they allwaies vsed about one matter? Is there any that dareth vse them to any other occupation? Now thou art farre more holy then those vessels, why then doest thou defyle & pollute the selfe? If Christostom should preach in England, to what vessels could he point vnto in the church? Or how could he saie now, that the holy vessels are not vsed to any other occupation? See we not chalices made saltcellers, and vsed at meate tables? How thinke yee, would that lerned father haue cried against the wicked prophanations of our daies, whome yee heard euen now, to crie & to aske, whether any man durst to vse the holy Vessels to any other occupation?*

These testimonies all taken out of the East church, and within the compasse of litle more then four hundred yeares after Christ, may

In commē-  
tar ad  
Ephes.  
Hom. 14.



geue the sober reader to vnderstand, that vestements and holy vessels of the church, are not the Popes ragges (as it pleaseth protestants to terme them) but they are the reuerent practise of the primitiue church, euen in those partes of the world, as were furdest frō all suspicion of popery. Protestants prating alwaies of the pope, and making him the only practiser of all such matters as they cā not abide, either vtter their blindnesse and ignorance in good learning, or els do bende themselves willingly and wittingly against the truth. For not only the Apostolike see of Rome (which were sufficient for vs, the primacy of Christes church resting vndoubtedly in Peters successour) but also all other partes of Christendome, condemne the doings of protestants, as yee haue yet seene in euery particular difference hetherro debated. Not only the disciples of S. Gregory, our first preachers of the worde of life, not only the lerned of the west church, but Chrysostome in Thracia, Basil in Cappadocia, Gregory of Nazianzene & other of the Greeke church already alleaged, and hereafter more to be alleaged, do testifie the same faith and doctrine. And truly though I speake but little according to my small knowledge, yet our learned prelates and elders, and other of more learning, could vndoubtedly saie much more, if liberty and occasion serued thē at home, as it doth vnto vs here. Howbeit these few are sufficient, to proue protestants lyars, & to destroe their negatiue doctrine, if in eche pointe now in controuersy, we could  
bringe

bringe but one affirmatiue sentence of any one Councell, or one Doctor of the first six hundred yeres: as wittely and clerckly it was propounded of M. Iuellin his solemne challenge.

To returne to the matter, and to speake of other differences, what is now more required of vnsensible protestants, then the shauen crowne of reuerent priesthood? How many lewde scoffes, haue protestants deuised against that reuerēt vsage, against masse, relikes, and such like thinges? I will put the reader here in minde of a saying of S. Augustin, which may staie sober wittes, from rash scoffing and railing, at the behauour of Catholikes, the cause and reason whereof they vnderstande not. His wordes are these.

*Sunt in Catholica fide quadam quæ quia suboffendunt animos ignaros & negligentes sui, quæ maxima turba est, populariter accusari possunt, defendi autem populariter propter mysteria quæ his continentur, à multis admodum non possunt.* There are in the Catholike faith (saith S. Augustin) certaine thinges, which bicause they somewhat offend the mindes of those which know them not, or care not to know, as the most part of men is, they may with pleasure and plausibilitie be blamed, but pleasantly or plausibly they can not of many be defended, bicause of the mysteries which in such things are contained. Accordinge to this true and notable lesson of that lerned man, the Catholike may lerne to merueill the lesse hereafter, at the mery made scoffes, and fond pleasaunt railing, which aboundeth in protestants,

The 18.  
differences

Lib. de v.  
utilitate  
credendi  
ca. 2.



testants, when they talke of Friers coules, of shauen crownes, of Masse, and the holy cerimonies thereof. Neither protestants haue great cause to thinke themselves trimme and sharp witted fellowes, if they can pleasauntly scoffe at holy thinges. If the Turke might be heard, he could more pleasauntly scoffe, and with more varietie raile at the blessed passion of our Sauour, and the circumstances thereof, then any protestant (& take the most expert of them all) can do against the Masse and other such like thinges. The more holy a thinge is, the farder it passeth our common sence and iudgement. Therefore when we measure it with our sence, the inequalitye of it, if we rest vpon our sence, and looke not to faith, is first vnpleasunt: and after, if light wordes increase our conceit, it seemerh vtterly ridiculous and vaine.

Note.

In the first  
booke the  
22. chap.  
toward  
the ende.

If I should therefore entre to defend the vse of shauen crownes in the Reuerent priesthood, the protestant would perhaps laugh and scorne therat. And many Catholikes, being somewhat infected with the corruption of the time, will not peraduenture much be delighted, Notwithstanding bicause I finde in this history not only mention thereof, but also a great and solemne disputation about the right wearing of it, I will note it for a difference betwene protestants and Catholiques, that the worlde may see all is auncient and receaued of our forefathers which Catholikes presently haue, and contrary wise, all is newe fangled and of their owne deuise

(I except all waies olde renewed heresies) which protestants teache. In the fourth booke of this history the first chapter, we reade that Theodorus the lerned Archbishop of Caunterbury, a Greke borne, being consecrated of Vitalianus the Pope, had at that time also his crowne shauen, and thinke yee that this was a point of Romish religion only, or at that time first practised? Let the lerned reade Eusebius Pamphilus a greke writer, almost thirrene hundred yeares past, and he hall finde, that bishops of Grece, at that tyme also had crownes. These are his wordes, in an oration made in a Synod of bishops. *Vos amici Dei sacerdotes longa talari veste & corona insignes*. Yee frendes of God, yee priestes seemely by your longe fide garment & crowne, &c. And what reade we more commonly in the auncient histories of the first six hundred yeares, then that such as were religious, were shoren? Iulian the Apostata being Christian in his youth, to auoide the indignation of the Emperour Constantius his vnckle, fained a desire of religion, and shore him selfe in Nicomedia. We see by this only fact, and the wordes of Eusebius, the practise of that age sufficiently proued, and the vse of the East church, to be conformable to the auncient customes of our receiued faith in this point. Lett vs now passe to other.

In panegy-  
rica ora-  
tione.

Histor. tri-  
partita lib.  
6. chap. 11.

The 19.  
difference.

Holy water protestants abhorre no lesse them the deuill him selfe. We reade in the first booke of this history, at the first erecting of Christian churches, it was vsed to halowe the places. And holy S. Germain cea-

sed



De Consecr-  
dist. 3. A-  
quam.

Histori-  
part. lib. 9.  
cap. 34.

Of cla-  
mours used  
at the ser-  
mons of  
protestants.

sed a tempest with holy water, longe before we receiued the faith, as this history also reporteth, lib. 1. cap. 17. Of this we reade a cōstitution of Alexander the fiftē bishop of Rome after saint Peter, and a blessed Martyr aboue fourtene hundred yeares past. We reade also of *Marcellus* bishop of Apamea, vnder Theodosius the first, when as the Emperours officers, labouring to throwe downe the tēple of Iupiter in the cytie, the fire put vnto the foundation would not take, that holy bishop making holy water, and giuing it to Equitius his deacon, bidding him to cast it vpon the fire, kindled it with the water miraculously, and burned downe the temple in a moment. Such was the faith of the primitive church, not only in Rome and the West church, but also in Grece and the Est church. Let now protestants mocke and scoffe at the Catholiques deuotions, at sprinckling of holy water, solemne buriall of the dead, and such other, we will rest vpon the faith of the primitive church, vpon the faith of all Christendome, vpon the faith we were first planted in. Let them bringe such antiquities for their new diuises, I warrant you, if they bring any, it shall be to condemne their doinges, or to proue it like to olde heretiques. As for example. They haue a new tricke to make their audience crie, *Amen*, at their sermons. They glory much in that vaine shew of tickling praise, they require it expressely of the people. What thinke yee? Haue they examples of the aunciēt churches herein, or of any lerned father? It was in good

good sooth, the very maner of olde heretikes. Of *Paulus Samosataneus* by name, as *Eusebius* recordeth of him. Saying that when he preached his blasphemies, *ab auditoribus non fauorem neque plausum sperare solum. sed theatriali more oraria moueri sibi expectabat, & vocem tanquam de caueis dari.* He looked not only that his auditours should geue good looks, and clappe their handes at his sayinges, but euen as if in in scaffold plaies, he looked to haue napkins cast vp, and clamors and outcries to be made, out of the seates of eche one: they doe well in all their new trickes, to folow old heretikes, but what haue the lerned fathers pronounced of such behauiour? Their eloquence and lerning moued their audience also, and the people then, were ready to make showtes & clamors: but yee shall see the lerned fathers woulde not abide it.

Chrisostom (who of eloquence hath his name, as yee would saie, the golden mouth) bishop of the great cytie of Constantinople, sawe the people sometime to make clamors, and to geue showtes at his eloquēt sermons, but like a wise and sober prelat, he rebuked the people thereof, & would not abide such vaine exclamations. Among other places this he writeth, in a certaine homelie that he made of Lazarus. *Tacete qui hac auditis. Multo maiorem vobis habeo gratiam pro silentio, quam pro plausibus, propterea quod plausus quidem ac laudes me faciunt gloriosiores. Silentium vero vos reddit compositiores:* that is. Hold your peace, yee that heare these thinges, I thanke you

Conc. 3.  
Tome 2.



much more for your silence, then for clapping of your handes, for your clapping and commendations, make me more glorious, but your silence maketh you more quiet and attent. Likewise S. Hierom geuing instructiōs to Neapotianus a young man entending to serue the church, and to be a preacher of Gods worde, among other lessons geueth him this.

*Ad Nepotianum.*

*Docente te in Ecclesia non clamor populi, sed gemitus suscitentur. Lachryma auditorum laudes tuae sint.*

*Ad fratres inferioris Germaniae.*

When thou preacheest in the Church, moue not the people to clamor, but to moorning, let the teares of thy audience be thy commendation. Now protestants like vnto olde heretikes, and contrary to olde Fathers, gape after clamors, call for the peoples crying out, but to teares, to lamenting or to bewailing of their sinnes, no protestant yet moueth his audience. And therefore (as Erasmus noteth of them) their auditors come from their preaching, rather like souldiars from a fiede, then like Christian men from the church. As yee see it is in this one example, so is it almost in al their other new deuises, which if I should here rippe vp all, and serche out the rootes of eche one, they would all be found, either olde heresies new scoured, or assertions disproued by the most approued writers, or thinges vnheard of before in Christes Church.

*Disse-*

Differences betweene the former faith of Catholikes  
and the late newnes of protestants, concerning  
the gouernement and rulers of the church.

## THE VIII. CHAPTER.

**T**H E doctrine now of our primitiue church, being found agreable with the doctrine of the first six hundred yeares, in all pointes hitherto by occasion treated, and the doctrine of protestants directly repugninge both, forsaking both, condemning both, let vs consider the state of our primitiue church touching the ecclesiasticall gouernement, and see, whether the like will not fall out in our part, as well in respecte of vniformitie with the primitiue church, as of deformity and difference with the false faith of protestants. In which comparison, we shall finde in which religion is order, in which disorder, where is reason, where confusion, which hath authoritie, and which hath not. For as of order dependeth reason, and without reason can be no authoritie, so of disordre cometh confusion, and where is confusion, there can be no religion. Therefore to disproue a pretended religion, though want of true doctrine suffise, yet when we see the doctrine to want authoritie, we see the fountaine of vnttrue doctrine, and the very roote of wronge religion. And as farre as it passeth to know why a thing is nought, then to know it is so, to know the cause with the effect, then to know the effect alone, so farre shall this present cōsidera-



consideration passe the former: this being the cause, the other the effect: this of due gouernement in the church which establisheh true doctrine, the other of the doctrine it selfe: which either hath bene soūd being bridled thereby, or hath bene found corrupted, for wanting that bridle. In this part therefore we shall shew the very roote and cause, both why the doctrine of our primitiue church is found to walke in the pathes of their forefathers the first six hundred yeares, and why the doctrine of protestants wandereth and walketh wide from the same. Which to speake in one worde is, because our primitiue church vsed such gouernement, such rules and order in planting doctrine, and directing the faithfull, which they saw their next predecessors and forefathers to vse and to obserue. Contrariwise protestants, by the liberty of their ghospell haue broken this order & aray of their forefathers, & placed in their roome a headlesse disorder of their owne inuention. This in a few particular differēces, but weightie and of a great importaunce, we shall now specific.

In the state of our primitiue church, described in the history of Venerable Bede, I consider the face of the former age in all points touching the gouernement of the church, to concurre with it. I see doubtes and controversies arising, to haue bene discussed & bouted out by Synods of the clergy. I see the authoritie of Bishops, by due consecration and succession: The primacie and superioritie of the Archbishop. The head and chiefe of all

to be in the Sea of Rome, and the Apostolical Bishop therof: last of all, no iurisdiction or authoritie of the lay Prince, in Ecclesiastical gouernement. First as touching Synods of the clergy, S. Augustin our Apostle, finding the old Britons in certaine schismatical errors, labouring to reduce them to the vnitie of Christes church, gathered a Synod of Bishops & Doctors together, where the matter was debated and examined, though by the stubbornnes of the old Britons, they could not at that time come to an vnitie. After this, all the prouinces and dominions of the English Princes, being brought to the faith vnder Theodore, that learned Archbishop of Canterbury, we reade of three Synods kept vnder him, for more assurance of the Catholike doctrine, and extirping of heresies, the arising: namely the Monothelites, and Eutychians. These Synods as it may appeare in the history, were only of the Bishops to determine and conclude therein. That the practise of the primitiue church of Christ, hath alwaies bene the like, it were losse labour perhaps, and superfluous at longe to discusse. I will only runne ouer shortly the matter, and after see how the doinges of protestants resemble the same.

We reade in the Actes of the Apostles, a Synod kept of the Apostles them selues, touching a doubt which arose, whither those which came to the faith of the gentils, should be circumcised and kepe the law of Moyses. By the example of them, the church learned, that it was not left to the liberty of euery

Chri-

The 30.  
Differēce.

In the 2.  
booke the  
2. chapter.

In the 4.  
booke the  
v. the 17.  
and the 28.  
chapter.

Actes. 15.



Christian man to teach & determine doctrine as the spirit moued him (which by a speciall priuilege the pure protestants challenge) but to haue for it the aduise, authoritie and determination of the Elders, and Bishops whom the holy Ghost hath placed to rule the church of God. By this example in processe of time, the church multiplying and increasing, expresse decrees haue bene made, that in eche prouince, yearely and ordinary Synods should be kept. Whereof also in the second Synod vnder Archbishop Theodore, both mencion of such aunciēt constitutions are made, and the like also appointed for our contrie. And why? Not only for reformation of mens maners, and correcting alwaies of abuses, but principally and chiefly for extirping of heresies. Therefore straight after the Apostles, heresies arising apace, Synods were the oftner frequented. For repressing of the Montanistes, many Sinods were kept in Asia, for the right obseruation of Easter, diuers sinods were kept, as vnder Victor the Pope, at Rome, vnder Narcissus at Hierusalem, vnder Palmas in Pontus, vnder Ireneus in France, vnder Bacchilus at Cointh, and diuers other Bishops in other countries. For opening of the Nouatians heresy, first Fabianus, then Cornelius at Rome, and S. Ciprian in Carthage, had their Sinods. To extirpe the wicked heresy of Paulus Samosatenus, a great assemblie of Bishops meete at Antioch out of all the East partes, in two seuerall Sinods. Against Eustachius and his complices in Gangra, against the Manichees in Ancira, against

Act. 20.

Li. 4. c. 17.

Niceph. li.

4. cap. 22.

Euseb. lib.

5. cap. 23.

Li. 6. c. 43.

Li. 7. c. 18.

Socrates.

lib. 1. c. 43.

Tom. 1.

Con.

gainst the Archontici in Neocæsarea, Sinods and assemblies of Bishops were helde. All this was before the Church of Christ was by Constantin the first, sett at quiet and rest from persecution of the infidel, under whom, and after whom, how many, not only priuat Sinods of euerie prouince, but vniuersall and generall counells of all Christendome, haue bene kept in all ages, let the Tomes of the generall counells, the auncient ecclesiasticall Histories, and new set forth Chronographies of our time, be witnesses. It were great folly to rest in a matter of it selfe so cleere and well known.

What then? Haue protestants in planting their religion proceeded this way? Haue they erected their pretended reformation by the assemblies of Bishops, by Sinods and counells? Nothing lesse. For first, as they condemne the vniuersall known church (which God would to be known for the extirping of heresies, as in the former part of this treatise it hath bene proued) bicause they would not be tried by that church, so they reiect Sinods and Counells of the Bishops, bicause they are sure by their verdit to be condemned. They call for a free Councell. And what is that? Forsooth where euerie man may free lie determine and conclude that faith, which shall seeme to them best. They haue had diets and assemblies in Germany, by the force and procurement of the Catholique Emperors. But how? They would come at no point without the commaundement of their lay Princes. Protestants haue  
had

In the 25.  
chap. in  
the 3. rea-  
son.



had in England their presented Synods and conuocations. But let the truth be told. Was any other conclusion made then such as pleased the parliament? Let vs not flatter with our selues and the worlde, it was neuer the practise of Christes church, it is not agreeable with Gods worde. It was neuer heard of before our daies, that the laie should determine doctrine ecclesiasticall. Of this matter it hath ben a late sufficiently written, and we shall anon speake somewhat. But Synods of bishops, protestants, of the sacramentary religion as they are now, had neuer yet in England. The Synods of our first faith, the synods of the first six hundred yeares, the synods and councelles that euer haue bene, haue only bene of bishops and the clergy to iudge, and determine doctrine. Let protestants shew, that either in the Synods aboue named, or in any other of the Catholike church since that time, the laitie hath giuen verdict, or appointed doctrine, and let it be lawfull for protestants to do the like. Now not being able to shew this, we see a clere difference berwene the scattered cōpany of their ragged religion, and the well setled aray of Christes Catholike church, both that now is, and euer hath bene, as well in all the worlde besides, as in our countrie.

The 30.  
difference.  
I. Cor. 14.

To the entent yee may see that our first Apostles and preachers of Gods word, did all thinges in order and semely (as S. Paule admonisheth) it is to be remembered, that our blessed Apostle S. Augustin, hauing now cōverted a number of Christians in Kent, and  
seeing

feing his flocke to encrease in such sort, that  
 the pastorall authoritie of a bishop seemed re-  
 quisite, *Non sumit sibi honorem*. He toke not that Hebre. 5.  
 honor to him selfe, without laying on of  
 handes of other bishops, but went to France,  
 and there in Arles, of diuers other bishops  
 assisting, according to the vsage of Christes  
 church from the beginning, he was made the  
 first Archebishop of Caunterbury, and that  
 (as the History witnesseth) by the commaun-  
 dement of Pope Gregory. ) He being created Li. 1. c. 27.  
 now archebishop of Caunterbury, ordained  
 Mellitus the first bishop of London, and Iu-  
 stus bishop of Rochester, both men of great  
 holinesse and vertu, as the History abundan-  
 tly declareth. Thus the first bishops of our  
 Christiā faith were orderly placed to preach  
 the worde of God, according as in holy scrip-  
 ture they were taught, as we haue before de-  
 ducted. Now the pretended bishops of pro-  
 testants, wheras the whole number of our  
 lerned & reuerent Pastors (our Lord be prai-  
 sed) for confession of the truth were displa-  
 ced of their roomes, none being left in the  
 realme hauing authority to cōsecrat bishops,  
 or to make priests (that being the office of  
 only bishops) by what authority doe they  
 gouerne the folde of Christes flocke? Who  
 laied handes ouer them, as S. Paule expresly  
 did vnto Timothy and Tirus, when he made  
 them bishops? Whether went they to be cō-  
 secrated, in to Fraunce, Spaine, or Germa-  
 nie, seing that at home there was no num-  
 ber of such as might and would serue their  
 turne? No, no. As their religion is contra-  
ry,



rie, their ende is diuers, their beginning hath bene vrrerly different frō the true Christian faith planted amonge vs, so are their proceedings different and repugnant. They haue not come in by the dore, they haue stolen in like theeuës, without all spirituall authoritie or gouernement.

This difference betweene the protestants and our true Bishops and first Apostles, importeth so much, that it may not lightly be passed ouer. For their authoritie being proued naught, all their doinges can be no better. I say therfore, by the verdit of holy scripture, and practise of the primitiue church, these men are no Bishops. I speake nothing of the lawes of the realme, it hath bene of late sufficiently proued they are no Bishops, if they should be tried thereby. But let them be tried by scripture, are they better then S. Paule, or is their vocation more singular the his was? Who though he were called principally, *neque ab homine, neque per hominem*. Neither of man, neither by man, but of Christ him selfe from heauen, yet he was after sent forth with laying on of handes. Let them reade holy scripture, there they shall finde, that though S. Paul preached in the Synagoge before the laying on of handes, though he disputed with the gentils, confounded the Iewes, taught many at Antioche, and serued the Apostles in the ministry of almes, being sent with Barnabas to Hierusalem by the Apostles for that purpose, yet he also was after sent to preach vnto the gentils, whose proper Apostle he was, by laying on of handes: For the

AB. 9.

AB. 11.

AB. 13.

the Scripture saith of the elders being gathered together: As they ministred to God and fasted, the holy Ghost saied vnto them, separate me Barnabas and Saul, for the worke whereunto I haue called them. And when they had fasted and praied, and laied their handes on them, they dimissed them. And they after they were sent forth of the holy Ghost, departed into Seleucia, and from thence they sailed vnto Ciprus, and when they were at Salamina, they preached the worde of God in the sinagogues of the Iewes. Here lo S. Paule and S. Barnabas, being first called of God, and then ordred by the disciples & Apostles, preached the worde of God. This laying on of handes by which S. Paul was sent to preache, he practised himselfe afterward in Titus & Timothie, making them Bishops, the one of Candia, the other of Ephesus. Vnto Timothie he oftentimes writeth, and putteth him in minde of his vocation, & the grace which was geuen him thereby. In the first epistle vnto him he writeth. *Noli negligere gratiam qua in te est, qua data est tibi per prophetiam cum impositione manuum presbyterij.* Despise not the grace which is in thee, which was geuen thee through prophecy, with the laying on of handes of priesthood. In the second epistle vnto him, he declareth this laying on of handes of priesthood, was his owne doing, putting him againe in minde of this Sacrament (so necessary and important seemed it to that blessed Apostle) writing thus. *Admoneo te vt resuscites gratiam qua est in te per impositionem manuum mearum.* I warne thee to stirre vp the grace of God which is in thee, by the laying on of my handes. By these expresse

Act. 13.

1. Tim. 4.

2. Tim. 1.



wordes of holy scripture we learne, not only an external cerimonie of laying on of handes to be required, in such as are called to ecclesiasticall charge, but also we learne, that a grace is giuen therewith, which two things make vp the Sacrament of holy Orders, as Melanchthon and all his adherents acknowledged at the length, though they first denied it, as Caluin and our Protestants do now, both fondely and wickedly.

Now what this grace was, which our protestants neither haue, neither desire to haue, denying vtterlie this holie Sacrament, let vs learne of the learned Fathers, and withall consider how necessarily the laying on of handes is required. Theodoret vpon this later place of S. Paule, expoundeth the grace which the Apostle speaketh of, to be the grace of the holie Ghost, which is receiued by taking of orders. Chrysostom vpon that place likewise saith, that grace is geuen for the instruction of the church, for working of miracles, and for all other seruice of religion. The figure of this Sacrament was in the old law, where we reade that Moyses, leauing Iosue for his successor, laied handes vpon him, although he had before the Spirit of God in him. Theodoret in his questions vpon the olde Testament, applieth that fact, to the geuing of orders in Christes church, and saierh. *Why did God commaund Moyses to lay his handes vpon Iosue, whereas by the testimony of God himselfe, Iosue had the Spirit of God already in him? To this question he answereth. The very same happened in Cornelius. For after he had receiued the holy Ghost, he was baptised.*

Num. 27.

Quest. 48.  
in Num.  
ros.

Act. 10.

Ioan. 2.

vised. And our Sauiour hauing receiued all the gistes of the holy Ghost as man, before he was borne in his blessed conception, yet he came to be baptised of Iohn, and commaunded the bande of his seruauit to be laied on his head, and then he receaued the holy Ghost, coming downe vpon him in the forme of a doue. Likewise the Apostles hauing already the holy Ghost, in them, by the breathing on them of our Sauiour, receaued againe the grace of the holy Ghost coming downe from heauen. But that all the people might knowe, that Iosue was appointed to be their capitaine of God, Moyses laied his handes on him. And that by the commaundement of God. For God saied. Thou shalt lay thy handes on him, and set him before Eleazarus the priest, which shall ordaine him before all the people. And thou shalt geue thy glory vpon him, that the children of Israel may obey him. By these we do learne, how they which are ordained of Bishops, obtaine spirituall grace. For here God saied, thou shalt geue thy glory vnto him. Thus farre Theodoret, declaring by the example of Iosue, spirituall grace to be geuen in holy orders at the Bishops handes. In like manner writeth S. Augustin hereof, expounding and examining the very same fact of Moyses laying handes on Iosue. For thus he writeth. It is to be noted, that Iosue hauing the Spirit in him, as the scripture testifieth (whereby what other thinge may be vnderstood then the holy Ghost?) yet Moyses was commaunded to lay handes vpon him, to geue vs to vnderstand, that no man, whatsoeuer excellent grace he haue, may yet be so holde as to refuse the Sacrament of consecrating. Hetherro S. Augustin.

Now protestants refuse this Sacrament, denie such grace to be geuen, and doe occupy

Joan. 10  
Act. 1

Num. 27

Lib. 4.  
quest. super  
Num. cap.  
54.



In epist. ad  
Magnum.

1. Tim. 2.

the roomes of Bishops, without laying on  
of handes of the priesthood. We may there-  
fore say of them as S. Cyprian saied of Noua-  
rian, Nouatian, saied he, *can not be in the church,*  
*which contemning the tradition of the Apostles, suc-*  
*ceeding to no man, was ordained of himselfe.* For  
what other are these pretended Bishops? To  
whom did they succede in that religiō which  
they teache? Of whom were they consecrated?  
How do these men regard the commaunde-  
ment of holy scripture, namely of S. Paul  
vnto Timothie, whom though he had before  
orderly made Bishop of Ephesus, yet he bid-  
deth be carefull in his office, *and to lay handes*  
*suddenly on no man, lest he be partaker of their sin-*  
*nes,* which being no Bishops at all, call to the  
holy vocation of preaching Gods word, wor-  
thy, & vnworthy poticaries, tailers, sadlers,  
ropers, furriers, cappers, and such other of all  
craftes & occupations, so fast and so thicke,  
that as a worshipful mā once iested with on of  
the pretended Bishops that now vsurpe that  
vocation, asking merriely as they rode a hun-  
ting together, why his sadle and bootes were  
so simple? being in deede very meane & bare,  
mary quoth he, my Lord (and bound it with  
an othe) yee haue taken vp all our sadlers and  
shoemakers, promoting them to your mini-  
stery, that (swearing once againe) there be  
scarfe any left in the country, that will worke  
for mony. And in very deede, if one would  
vew the whole corps of the pretended clergy  
that now is might he not, thinke yee, pro-  
nounce of them, as Tertullian did of the he-  
reticall es of his time? These are his wordes. Or-  
dinationes

*dinationes eorum temeraria, leues, inconstantes. Tunc neophytos collocant, nunc saculo obstrictos, nunc Apostatas nostros, vt gloria eos obligent, quia veritate non possunt. Nusquam facilius proficitur, quam in castris rebellium, vbi illic esse, promereri est: that is.* Their geuing of orders is rash, light, and inconstant, sometime they make young scholars in faith, sometime men of the world, and sometime our rennagats, winning them by promotion, whom by truth they can not. In an army of rebels, a man shall soone be a losse, for to be only amongst them, is deseruing inough. Doth not here Tertullian hold vs a glasse, to behold in it the very state and condition of our time? Doth he not geue vs a paterne of olde hererikes, to trie these new by? For all that are in the dissolute congregation of our protestants, are either younge scholars, enticed and allured with worldly promotions, or worldly craftesmen, leaping from their shoppes to the pulpit, or els (which are accompted the best and grauest sorte) the rennagates of the Catholike Church.

These pretended Bishops therefore being vnlawfully placed them selues, without authoritie from other, without laying on of handes of the priesthood, as scripture expresse requireth, their doctrine hath no authoritie, their Ministers may returne euery one to their occupations againe, and liue like honeste craftesmen, where now they are vnlawfull Ministres, worse then Chore and Abiron, then Iamnes and Mambres, then Kinge Ozias, al terribly plagued of God. For they medled but with ceremonies about the lawe of



Can admo-  
nition to  
Ministres.

Lib. 2. de  
baptismo  
contra do-  
natistas,  
cap. 6.

Exod. 32.  
Hier. 36.  
Numer. 16

Moyſes, but theſe feloweſtake vppon them the higheſt office in the lawe of Chriſt; as to preache the worde of God, to adminiſter the Sacramentes, and to beare the charge of Paſtors and Doctors. But, o mercifull God, how incurre they (miferable men) the dreadfull diſpleaſure and iuſt indignation of almighty God? How heape they vnto themſelues wrath in the day of vengeance? For will you ſee, you ignoraunt and vnlearned Miniſtres, deceaued of your false pretended Biſhops, what danger yee incurre at Gods hād? Truly more then if yee were idolaters, more then if yee betrayed the bookes of holy ſcripture it ſelfe. Beleeue not me, if I ſay ſo only, beleue holy ſcripture, if it tell you, and geueth you example ſo: hearken therefore to learned S. Auguſtin, who out of holy ſcripture ſhal inſtruct you. Theſe are his wordes. *Non afferamus ſtateras dolofas vbi appendamus quod volumus, & quomodo volumus pro arbitrio noſtro dicentes, hoc graue, hoc leue eſt. Sed afferamus diuinam ſtateram de ſcripturis Sanctis tanquam de theſauris dominicis, & in illa quid ſit grauius appendamus, ſed a Domino appenſa recognoſcamus.* Tempore illo quo Dominus priora delicta recentibus penarum exemplis cauenda monſtrauit, idolum fabricatum, atque adoratum eſt, & propheticus liber ira regis contemptoris incenſus, & ſciſma tentatum, & idolatria gladio punita eſt, exuſtio libri bellica cade & peregrina captiuitate, ſchiſma biatu terra, ſepultis, authoribus viuus, & cœleſti igne conſumptis, quis iam dubitauerit hoc eſſe ſcleratiuſ commiſſam, quod eſt grauius vindicatum? Let vs not bring false weightes to weigh what we liſt and how we liſt, ſaying that is heauy, this is light;

light, but let vs bring Gods weight out of the holy scripture, as though it were out of Gods treasure, and by it let vs trie which is the heavier, or rather let vs not trie, but let vs vewe and consider the matter already tried. At what time God would teach his people to beware of their former trespasses, by new and fresh punishments, when an idoll (the golden calfe) being made and worshipped, when the Prophet Hieremies booke, of the hasty King being burned, when the schisme of Chore and his felowes being attēpted, the idolatry committed was punished with the sword, the burning of the booke was reuenged with wasting warre and forrein captiuitie, but the schisme committed, was plaged with the sodden gaping of the earth, swallowing vp the authors of the schisme aliue, being after consumed with fire from heauen. Is it now to be doubted, but that was most wickedly committed, which was most greuously punished? Hether-to S. Augustin, teaching the Donatistes that schisme is a fault more greuous in the sight of God, then idolatry, yea or the burning of Gods booke.

Learne, yee Ministres, which from your shoppes get you to pulpits, and maintaine a schisme which yee know not, preach heresies which yee vnderstand not, & diuide your selues against the church, which yee esteeme not, learne I say of holy scripture, that you sinne herein more greuously, and are to be punished of God more sharply, then if yee committed idolatry in your owne persons, where the harme should extend but to your



selues only, or betrayed Gods bookes in persecution, which yet might proceede of feare and infirmitie, such as in this case yee can not pretend. Learne that at the planting of our Christian faith wherein yee were baptised, Bishops of the realme were ordained by laying on of handes required in holy scripture, by which authoritie they made other priests, and inferior ministres to serue the church vnderneath them. Your pretended Bishops haue no such ordination, no such laying on of handes of other Bishops, no authoritie to make true priestes or ministres, and therefore neither are yee true ministres, neither they any Bishops at all.

The 31. difference.

Li. 1. c. 29.

Againe such Bishops as were created in England at the first preaching of the gospell amonge vs, after S. Augustin had bene created in Fraunce, were alwaies created of the Archbishop of Canterbury, or of Yorke, and that by the appointment of the Pope, as in this History it is evidently specified. Now all such authoritie being set light by and condemned, supposing that Canterbury & Yorke at this present, had lawfull Bishops resident in the seas, by what authoritie could any one of them make other? Not by the Popes authoritie, whom they reuile and detest as if he were an Antichrist. By what authoritie then can they say, but by some temporall authority and law? Which how expressely it is against holy scripture, constitutions of the church, and all good order, what needewe to proue? Let Caluins Institutions be read (seing they are English and allowed for good) in the fourth

Fourth booke the 11. Chapter. yee shall finde he reasoneth & disputeth against it at large. Beside if in any History of the church it can be shewed, that at any time by the meere temporal authoritie, euer any Catholike Bishops were created, I dare yelde and graunt they are lawfull Bishops. But it can neuer be shewed, therefore they remaine as they were.

Bicause it will alwaies be saied of protestants, that to make some appearence of orderly vocation, they haue placed the supreme gouernement in the Prince, and by that authoritie they are called, therefore I will note to the Reader, an other differēce in this point, expressly specified in this History. For here we reade that the Prince and temporall ruler in spirituall causes, was subiect to the Bishop. Peruse the 14. and 22. Chapters of the third booke, yee shall see examples thereof. In the primitiue church thinke yee it was otherwise, and that this hath bene a tyranny vsurped of the spiritualitie these late nine hundred yeares? For so is it with protestants, not yet nine yeares olde in their Sacramentarie religion, that nine hundred yeares is in their eies a late matter. Trulie heretikes haue alwaies in dede being condemned of the church (when the Prince could be drawn on their side) referred vnto him the iudgement of their causes. So the Donatistes, after that Cecilianus their lawfull Bishop was discharged and iudged innocent by Miltiades Pope of Rome, did yet require Constantine the great to call the matter to his Court, which yet he durst not do (as S. Augustin writeth) though at their request, he

The 33. difference.



*Sed quia  
Constantinus  
non est au-  
sus de cau-  
sa Episcopi  
indicare,  
eam discu-  
tendam at-  
que finien-  
dam Epif-  
copis dele-  
gauit.*

*Orat. ad  
subditos  
timore  
perculsos.  
&c.*

*\* 7  $\text{ἐκείνους}$   
 $\text{ἐκείνους}$ .*

he suffered the matter to be yet once againe examined by the Bishop of Arelat, where the Popes Legat was present & gaue the sentēce.

So the Arrians did force the Catholikes in the East church, to cōmunicat with the Emperour Constantius, and in the West church, they counselled the young Valentinian to force S. Ambrose Bishop of Millain, to graūt them a church in his citie. But what aunswere the learned Bishops at that time, to the requestes of these two Emperors? Yee shall heare by the wordes of Gregory Nazianzen in the East church, and of S. Ambrose in the West. Gregory Nazianzen in an oration to the Emperor being present, speaketh thus. *Quomodo inter nos conueniet? Num sermonem suscipitis liberum, & quod lex Christi vos mea potestate, meoque subiecit tribunali? Imperamus enim & ipsi, addo imperio maiori & perfectiori. Aut oportet potius ut spiritus subsit carni, caelestiaque terrestribus? Suscipe igitur vocem liberiores. Scio te ouem esse mei gregis, sacri sacram &c.* How standeth it now betweene vs? (saith Gregory Nazianzene to the Emperor there present) will yee suffer vs to speake freely, and to say, that the law of Christ hath submitted you vnto my authoritie and to my Courte? For we also doe beare rule, yea our gouernement is greater and perfecter. Otherwise let the flesh be ouer the spirit, and the earthly thinges, keepe downe the heauenly. Lett me then speake yet one worde with more liberty. I know yee are a sheepe of my flocke, \* a holie sheepe, of a holie flocke. Thus farre Gregory Nazianzene surnamed the Diuine. His wordes

wordes speake plainly and freely, they neede no glose nor exposition. Let vs now heare what S. Ambrose answered to young Valentinian the Emperor, when at the request of Auxenrius the Arrian heretike, he required S. Ambrose to appeare before him, & to haue the controuersy betwene the Arrian and him, to be decided in the Emperors presence, and at his verdict or sentence. Thus he speaketh vnto him. *Quando audisti clemētissima Imperator, in causa fidei laicos de Episcopo iudicasse? Ita ergo quadam adulatione curuamur, vt sacerdotalis iuris simus immemores, & quod Deus donauit mihi, hoc ipse alijs putem esse credendū? Si docendus est Episcopus à laico, quid sequatur? Laicus ergo disputet & Episcopus audiat, Episcopus discat à laico. At certe si vel scripturarū seriem diuinarū, vel vetera tēpora retractemus, quis est qui abnuat in causa fidei, in causa inquā fidei, Episcopos solere de Imperatoribus Christianis, non Imperatores de Episcopis iudicare?* That is. Whē heard you, most gracious Emperor, that the lay euer iudged ouer Bishops, in a matter touching the faith? Shall we then so with a certaine flatterie bowe downe our selues, that we forgett our priestly authoritie, and which God hath geuen vnto me, that I should trust other men with it? If the Bishop must now be taught of the lay, see what may folow. Then let the lay dispute, and the Bishop hearken: let the Bishop learne of the lay. But in good sooth, if we call to minde the whole course of holie scripture, or the practise of ancient time passed, who can denie, but that in matters touching faith, Bishops are wont to iudge ouer Christian Emperors, Emperors are not wont

Lib. 5.  
epist. 31.



to iudge ouer Bishops. Thus farre that learned and holy Bishop S. Ambrose. In whose wordes I wish the Reader to note, not only his owne vertuons and true courage in right and reason, but also that we haue the testimonie of so learned and holy a Father, that such authoritie as the Arrians would haue attributed to the young Emperour, and now protestants would force our gracious Souuerain thereunto (so like are alwaies the doinges of old heretikes, and our new protestants) that such authoritie I say, was neither by sentence of holy scripture, neither by practise of auncient time, euer attributed to a lay Prince. And therefore Iohn Calvin him selfe, alleaging this very place and words of S. Ambrose, to proue that ecclesiasticall causes, ought to be referred to the iudgement of the Bishops, not of lay Princes, saith of S. Ambrose. *Worthely do all men praise his constancy in this behalfe.* And truly in this point of ecclesiasticall gouernement, our English protestants do not only vary from the institution of holy Scripture, and practise of the primitive church, but also from other protestants, both the Sacramentaries of Geneua, and the Lutherans of Germany. Only they agree well and truly with the Arrians & the Donatistes, who (as you haue heard) would haue the Emperour to be the supreme iudge in ecclesiasticall causes.

*Institut.  
lib. 4. cap.  
11. fere in  
fins.*

*Lib. & ca.  
p. 4.  
par. 4.*

Caluin disputing of ecclesiasticall gouernement hath these wordes. *When Emperours and Magistrats began to professe Christ, the spirituall iurisdiction was not by and by abolished, but only so ordered,*

dered, that it should diminish nothing of the ciuill  
 iurisdiction, or be confounded with it. And rightfu-  
 lie. For the Magistrat, if he be godly, Will not exempt  
 him selfe from the common subiection of the children  
 of God, whereof it is not the least part, to submit him  
 selfe to the Church, iudging by the Worde of God. So  
 far is it off that he ought to take away the order of  
 iudgement. For what is more honourable (saith Am- Epist. 313  
ad Valens.  
 brose) for the Emperor, than to be called the sonne of  
 the church? For a good Emperor is within the church,  
 not aboue the church. Therefore they, which to honour  
 the Magistrat, doe spoile the church of this power,  
 doe not only with false exposition corrupt the sen-  
 sence of Christ, but also do not slenderly condemne so  
 many holy Bishops, which haue bene from the time  
 of the Apostles, that they haue by false presence vsur-  
 ped the honour and office of the Magistrat. Thus  
 farre Iohn Caluin of Geneua, the Master and  
 second founder of the Sacramentary sect. Let  
 vs now heare what the Lutherans of Germa-  
 nie doe say and pronounce, of ecclesiasticall  
 gouernement to rest in the lay Prince. Thus  
 write the Flaccians and zelous Lutherans.  
*De regibus & omnibus in potestate politica constitu-  
 tis, vox Spiritus sancti tali modo sonat. Intelligite  
 Reges, erudimini Reges, seruite Reges Domino in ti-  
 more &c. Quid autem ista sibi volunt? Num vt Reges  
 formas religionum adhibito vno ac altero legum mun-  
 danarum perito & aliquo concionatore qui mundum  
 plus amat aut metuit, quam Deum, componant, ad  
 quas proclamandas & sequendas, omnes pios & con-  
 stantes verbi Dei Ministros astringant? Ex quali vero  
 grammatica vel Dialectica ista procedunt? As con-  
 cerning Kinges and all ciuill Magistrats, the  
 holy Chost speakerh after this facion. Vn-  
 derstand*

In prefat.  
 7. Centur.



derstand yee Kinges, learne yee Kinges, serue the Lord in feare &c. And what meaneth all this? Meaneth it that Kinges taking to them a lawyer or two, & some preacher which feareth and loueth the world more then God, may appoint an order & forme of religion, and binde all godly and constant Ministers of the worde of God, to preache and folow the same? Of what grammer or logicke dependeth this? Againe they conclude in these wordes. *Proinde falcem in alienam messem mittunt & alienam functionem temere inuadunt, sanctumque sanctorum intrant, quemadmodum Oſias, qui quum sint politici Magistratus, aut ipſorum ſerui, tamen magno ſupercilio audent nouas religionum formas componere, eaſque Eccleſia Miniſtris offerre tali cum imperio.* Therefore they put their ſicle in to an other mans corne, they intrude them ſelues raiſly to an other mans office, they entre in the holy of holies, as Oſias did, which being laie Magiſtrats, or ſuch as ſerue them, do yet imperiouſlie frame new formes of religion, and commaund the ſame to the Miniſtres of the church. Thus we ſee both Caluin in Geneva, and the moſt lerned Lutherans in Germanie, according to the truth of holie ſcripture, and the continuall practiſe of Chriſtes Church, place the eccleſiaſticall gouernemēt in eccleſiaſticall men, not in the laie Prince. Onely the miſerable clawbackes of our countrie, not regarding what abſurdities they commit, ſo that their wicked hereſy may take place, both againſt the perpetuall practiſe of Chriſtes church, and againſt their owne fellow proteſtants, doe place the ſupreme gouernement

nement in spirituall causes in the laie Prince,  
I may say farder against their owne consci-  
ence: truly against their owne doings, as we  
haue before particularlie declared. To con-  
clude therefore this is a cleere difference be-  
tweene the state of our first faith, and the pra-  
ctise of this new religion: betweene the pri-  
mitiue church, and those late daies: betweene  
the protestants of other countries, and ours  
at home: that our first faith, the primitiue  
church, and protestants abroad haue alwaies  
learned the supreme gouernement in spiri-  
tuall causes, to rest in the Bishop. But con-  
trarie wise heretikes both ours at home, and  
other in times past, doe place that supreme  
gouernement in temporall and lay Princes.

We read in the history that the first Chri-  
stian Bishops of London, Mellitus by name,  
trauailed to Rome and consulted Pope Boni-  
face about matters touching the direction of  
the English church. Lib. 2. cap. 4. Also that  
S. Augustin our Apostle and first Bishop of  
Caunterbury, directed letters to S. Gregorie  
for instruction in diuers doubtres and contro-  
uersies touching the gouernemēt of his dio-  
cese. In the first booke the 27. chapter the de-  
maundes of Saint Augustin, and answers of  
S. Gregorie, are to be reade at large. Againe  
the clergy of Scotland, being troubled with  
the Pelagians heresie and schismaticall obser-  
uatiō of Easter, sendeth to Rome for redresse,  
and receiueth a speedie and resolut answer of  
the priestes there, the Sea being then vacant  
by the decease of Pope Seuerine. For the au-  
thoritie of this Sea, reade more in the history

The 34<sup>th</sup>  
difference.

Lib. 2. cap. 4.

the



the second booke the 17. Chapter, and the fife booke, the 20. Chapter. The first pretended Bishops of protestants, what doe they more abhorre and detest, then that Sea, and the authoritie of the Apostolike Pastour? Whom doe they more bitterlie raile at, more wickedlie and falselie flander, then the Bishop of Rome? It is a gay common place in pulpits, when all other matter faileth, to descant vpon the Pope. But let this become their sadde wittes and graue religion. We will neuer be ashamed of Christs Vicar. We wil neuer blush at the name of Peters successour. We will neuer refuse to be the sheepe of that Shepheard, to whom only Christ saied. *Pasce oues meas.* Feede my sheepe and my lambes, to whom only our Sauour committed the keyes of the kingdome of heauen, to whom only it was saied, *I haue prayed for thy faith that it shall not faile. And thou being couerted confirme thy brethren.* We reioyse in these priuileges expressed in holie Scripture by the mouth of our blessed Sauour, we are no whit moued with your railing scoffes, flanderous reproches, and impudent lies, that you make of that holy Sea. I say holy Sea, though the person be not alwaies so, and I learne of blessed and learned S. Hierome to say so.

Ioan. 10:

Math. 16.

Luc. 22.

\* I report  
me to the  
Apologie  
of Englad.

Damasus was Pope in his time. He came to that Sea and authoritie, not without force and violence done, by great contention, by slaughter of well nere 60. persons, as Ammianus Marcellinus reporteth. What then? S. Hierom lying in Syria, and being much vexed with heretikes there, Paulinus, Vitalis,  
and

and other, what did he? Lacked he trow yee learning in the tounge, skill of humanitie, or knowledge in holy scripture, whereby he might auoide those heretikes? No he matched any of his time (and yet was that time so plerifull of learned men, as almost no time since) in any one of those three. What did he yet? Refused he to learne of Damasus, because he came so vnseemly (as it seemed to that authoritie? Did he curse him and call him Antichrist, as you do Popes, for a thousand matters of lesse importance then that was? No Sirs. He was of an other spirit then yee are. He had not so learned Christ, he was not of such a bricke and conditionall faith as yours is, depending of mens maners, life, and behauour. He writeth to Damasus out of Syria, and desireth to be instructed not only what to beleeue, but also in what words to expresse his beleife. These are his wordes. *Ego nullum primum, nisi Christum sequens, Beatitudini tuae, id est, Cathedrae Petri communione consocior. Super illam Petram adificatam Ecclesiam scio. Quicumque extra hanc domum agnum comederit, profanus est. Si quis in arca Noe non fuerit perbit regnante diluuiio.* That is, I folowing none chiefly but Christ, doe communicat with your holinesse, that is with the chaire of Peter. Vpon that rocke I know the church to be builded. Whosoener eareth the lambe without this house, he is an alienate. Whosoener is not within the Arke of Noe, he shall perish when the fludd cometh. In these wordes S. Hierom before he declared the cause of his writing, before he propounded the matter, he submitterh him selfe, as he

In Epist.  
2. ad Da.  
masum.



knew his duty was, vnto the Popes holinesse. He protesteth he will ioyne with him and rest in the chaire of Peter, confessing that vpon that rocke the church is builded. He affirmeth, that without that house, without the church of Rome (as Erasmus vpon this place, vanquished with the truth was forced to confesse) the lambe can not be eaten, Christ can not be receiued. He compareth it to the Arke of Noe, out of which is no saluation. After this protestation, he detesteth the heretikes, and putteth them off also saying. *Non noui Vitalem, Melitium respicio, ignoro Paulinum. Qui tecum non colligit, spargit. Hoc est, qui Christi non est, Antichristi est.* Vitalis I know not, with Melitus I medle not, and Paulinus I passe not vpon (as all these were Arrian heretikes in the East partes) who soeuer gathereth not with thee, he scattereth. That is, whosoever is not of Christ, he is of Antichrist. How thinke wee here of S. Hierom? Was he not trow yee, a right papist that would thus speake vnto the Pope, whosoever gathereth not with thee, he scattereth? And how many then scatter now a daies? How many haue forsaken Christ, & are become Antichristes by S. Hieromes iudgement? How contrary is S. Hierom to protestants? Protestants call the Pope Antichrist. S. Hierom saieth, such as gather not with the Pope, doe scatter; which words Christ spake of himselfe in scripture. Protestants condemne all that receiue Christ within the Church of Rome. S. Hierom saieth, who so receiueth Christ without the Church of Rome, he is an alienate, he is no Christian. S. Hierom compareth

pareth the church of Rome to the Arke of Noe. Protestants say it is the seat of Antichrist. This is lo, the primitiue church that protestants resemble. Thus doe protestants reuerence the holy Fathers. Thus they will be tried by the first six hundred yeares.

Let vs returne to S. Hierom. These heretikes aboue named, disquieted the faith of the Nicene Councell touching the Godhead of Christ with new fangled termes, and whereas the Catholikes according to the decrees of that councell, confessed in the blessed Trinitie, three persons, and one substance, those busy heads would for three persons, say three hipostases, meaning (as S. Hiero feared) three diuers substances, but seming to meane only three persons as Catholikes meaned. This guile and fraude of theirs, S. Hierom espying, to bring the controuersy to an end, and to stoppe those heretikes mouthes, he writeth to the Pope, and desireth him to decide the matter. Thus he concludeth his petition, after the whole matter propounded. *Quamobrem obtestor Beatitudinem tuam per Crucifixum mundi salutem, per homouisionem Trinitatem, ut mihi epistolis tuis, siue tacendarum, siue dicendarum hypostaseon detur autoritas:* that is. Wherefore I beseech your Holinesse, for his sake that was crucified for vs, the saluation of the world, for the blessed and consubstantial Trinities sake, that by your letters you will giue me authoritie, either to name the hipostases, either not to name them. This was lo the obedience of the best learned in the first six hundred yeares, to seeke at their mother church, the church of



*Ad Pam-  
mach. &  
Oceanum.  
Nicep. l. 9.  
cap. 6.  
August. ad  
Bonifaciu.  
li. 2. cap. 3.  
& 2.*

Rome, not only what to beleue, but in what termes also they might vtter their beleife. So did Origen make accompt of his doctrine to Fabian the Pope, as S. Hierom reporteth. So did Eusebius the Arrian, though against his will, make accompt to Pope Iuly the first, of his doinges in Syria, as Nicephorus writeth. So was the controuersy of Cælestius and Pelagius, first discussed in Africa, sent after to Innocentius and Zosimus Popes to be determined, as S. Augustin witnesseth. So did our first Apostles and reuerend Bishops of England, S. Augustin of Canterbury, Mellitus of London, and our Catholike neighbours of Scotland, as in this History it is specified. So will not yet protestants doe. And why? Are they wiser trow yee, the all the rest? are they better learned then S. Hierō? are they of more perfection, then our first Apostles and preachers? No. But they haue certaine giftes which the other had not: to witt a little pride, and perhaps some malice. Els truly they could not so longe, haue bene heretikes. Our Lord send them humilitie and charitie, and then I trust to see them all Catholiques. For then they will not be ashamed to conforme themselves to our first Apostles, and to the learned Fathers of the primitiue church: as they do now lamentably differ and vary from both in manie pointes, as you see.

Of the maner of planting our first faith, and this  
late corruption,

## THE IX. CHAPTER.

**H**etherto we haue treated of such differences betwene the plating of our Christian faith, and the late corrupting of protestants, as either might be arguments themselves to proue a right faith and a doctrine Apostolicall, either were themselves special articles in doctrine, quietly of al Christendome hetherto confessed, and now of a few called in doubt and controuersie, either ceremonies & vsages of the church receiued by order, and not to be left with contempt, or against order. We haue also touched certaine weighty differences in the gouernance of the church. In all which we haue beside the bare conference of the history and this time, fortified alwaies the truth, by the consent of the former age and time of Christes Church sound and vncorrupted, by our aduersaries owne confession. If at lest they will continew Christians, and acknowledge any church at all. Otherwise we haue no more to dispute or perswade with them, but to accompt the as heathen and alienats. As our Sauour biddeth vs, saying. *Si Ecclesiā non audierit, sit tibi sicut ethnicus & publicanus.* If he heare not the church, let him be vnto thee as a heathen and publicane. Our Lord stay them from such blindness, & send them the mercifull light of his grace to the amendement of themselves, and

Math. 18.



to the quieting of other. It remaineth now to specifie a few other differences collected out of the history, touching the manner of planting our first Christian faith, and this late corruption, and of the order in proceeding of both.

*The 35. difference.*

First it is to be marked and weighed, that as the one vniuersal faith of Catholikes, and the diuers priuat faithes of protestants, draweth to diuers endes, the one to heaven, the other to hel, so the very entry and beginning, hath bene so evidently contrary and repugnant, that it geueth me cause to suspect, that euen the first entent of protestants, was to roote out the faith of Christ out of England vtterly, seing they begunne their preaching by denying that, which first brought vs to the faith, that is, the authoritie of the Pope of Rome. For by the Popes authoritie, our faith was first planted in England. Of the Pope we receaued our Apostle. The Pope, God first inspired, to sende the worde of life in to our deere countrie. Reade and peruse the later Chapters of the first booke, and the beginning of the second booke of this history, yee shall see the great zeale, the tendre loue, the fatherly diligence of holy S. Gregory then Pope, as well for the planting of the faith amonge vs english men, as for instructing our countrie newly conuerted in all vertu, holinesse, and true perfection of life. In the obedience of that Sea, we haue continued the faith almost these thousand yeares. All churches, all Colledges, all places in the realme of England erected to the honour of God, &

to

to the maintenaunce of good learning, haue bene erected and founded in the faith and obedience of that Sea. That Sea is the headspring of our beleefe, the fountaine of our saluation, the true Mother of our Christianitie. Whē it pleased God of his tendre mercie, to haue pitie vpon the blind infidelitie of our forefathers (the first english inhabitāts of Britanny) he inspired his seruant holy S. Gregory, to send that vertuous and holy monke S. Augustin, to plant his holy worde amonge them, to preach the ghospell vnto them, to bring them the heauenly tydings of life euerlasting. Now contrarily, when it pleased God of his secret and right iustice, to plague vs englishmen, for the infinit heape of sinne multiplied in these wicked daies, he suffred vs to part from that Apostolique Sea, from whence we receaued our faith. He suffered that wicked Apostata Martin Luther, first and cheifely to vpbraide the authoritie of our Mother church. He suffered that detestable perswasion, first to sinke in our hartes, that we should curse & detest that man, that authoritie, that Sea, as a very Antichrist, by whom we first receiued Christ, by whom we first lerned Christ, by whom we were brought to the sweet yoke of Christ.

O what is the burden of sinne? How greuous before thee, o Lord, haue our iniquities appeared? How hath the noyse of our trespasses risen in thy sight, o Lord? We englishmen haue condemned him for Antichrist, o Christ, thorough whom we first beleued in thee. We haue preached that holy

*A true confession for  
all englishmen,*



man S. Gregory, thy precious and faithfull seruaunt, ô Christ, to be the first Antichrist in thy church, who first taught vs that thou wert Christ, that thou wert the Sauour of the world, and the sweet Redeemer of all mankind. Let vs now before the terrible throne of thy righteousness (ô iust and mercifull Sauour) rippe vp the deadly woundes of our greuous iniquities. It pleased thy goodnes, to visit our forefathers with the comfortable light of thy holy worde, by the hand of thy seruaunt, holy S. Gregory. It hath liked thy merciful prouidence to preserve this precious iewell among vs, almost these thousand yeares. What reward haue we in these later daies geuen to thy Maiesty, ô Lord, for this so gracious and heauenly benefit? Turne not away thy face, ô Lord, from the confession of our sinnes. We haue in the name of the whole people and nation of englishmen, made our solemne praier vnto thee, and haue saied. *From the tyranny of the Bishop of Rome, and all his detestable enormities, good Lord deliuer vs.* Thou knowest, ô Lord, that this wicked praier, toucheth no lesse thy seruaunt S. Gregory, then his succellour that now liueth, or that then liued when this detestable blasphemy was inuented. Thou knowest, ô Lord, that the tyranny which we abhorre, was euen that which holy S. Gregory had and vsed, and which thy selfe, ô mercifull Sauour, gauest vnto thy blessed Apostle Peter, when to worke our redemption thou diddest take our flesh vpon thee, and diddest walke here on the earth. Thou knowest, ô Lord, that the detestable  
enor-

enormities which we lay to thy Vicar, are the same which thy seruant Gregory our Apostle taught vs. We learned, ô Lord, of thy seruant Gregory, to beleue in thy holy name, to acknowledge thee for the Sauour of the worlde, to professe all Christian faith, we learned the blessed sacrifice of the Masse, we learned to pray for the dead, to call vpon thy Saints, to hope for reward of good workes, to confesse our sinnes to thy Minister here on earth: breiefely, all such things, which now we call detestable enormities, of thy seruant Gregory we haue learned. This is the reward, ô Lord, of vs toward thy goodnesse, to abhorre thy heauenly doctrine, and to terme it, idolatry, superstition, and detestable enormities. We haue cried with the wicked Iewe, that for all reward of thy most gracious visitation, did put thy blessed body vnto bitter death. *Nolumus hunc regnare super nos.* We will not haue this man to raigne ouer vs. And againe. *Non habemus Regem nisi Casarem.* We haue no other Kinge but Cēsar. We haue, ô Lord, forsaken the obedience of thy spirituall Vicar, to whom thou gauest the keyes of thy church, to whom thy blessed Apostle bad vs to submit our selues, and haue made a kinge ouer vs in spiritual causes, and endued our Soueraign not desiring it, to vnlawfull gouernement. We haue cast off Samuel, or rather thee, ô Lord, in Samuel, and haue required Saul. And what hath folowed? Thou hast deliuered vs vp, ô Lord, *in reprobum sensum*, into a peruerred vnderstāding, thou hast suffered vs to fall frō vnitie to schismes, from  
one



one faith, to a nūber of wicked heresies, from mutuall loue, to hatefull suspicions, from lowly humilitie, to proude singularity. From chastitie, to riot, from abstinence, to excellē, from feare of thy holy hand, to carelesse securitie, from faith to confidence, from charitie to wanton loue, from hope to presumption. Stay, ô iust and mercifull Lord, the course of thy iust vengeance, withdraw thy wrath and fury against vs, put vp the sword of thy iust indignation. Call vs againe to thy mercy: Turne vs and we shall returne. Inspire into our hartes the loue of vnitie, the horror of heresy, the spirit of humilitie, the hate of pride, the desire of cleannesse, the detestation of al dissolutnesse. Make vs, ô Lord, to beleue with simplicity, to hope with feare, to worke with charitie. Take away from vs a confident and conditionall faith, teach vs that hope which counfoundeth not, & kindle in vs a burning charity. Thus we shal returne from heresy to vnity, from dissolutnes of life, to holesome feare, from malice and hatred, to perfect charitie. Graunt this, ô Lord, for thy mercies sake, which alwaies hast mercy vpon the sinner which confesseth, as we doe vnto thee ô Lord this day, Amen,

To returne to thee, & to our matter, Christian Reader, is not this a true and worthy confession of all vs englishmen? Haue we not begunne this lamentable chaunge of religion by abandonning the Pope? Do we not aboue all men liuing, detest and banne the Pope? Was it not the first practise of the diuell in sowing heresy amonge vs, to persuaide vs, the  
 Pope

Popewas Antichrist, to scrape his name out  
 of all bookes and monuments, to enduce vs  
 to take an othe against him? Haue not diuers  
 learned and holy men suffered bitter death,  
 for the refusall of this othe? What shall I put  
 thee in remembrance of such as suffer at this  
 houre for it, as well at home, as in these par-  
 res? And why must the Pope be abandonned,  
 why must an othe be taken against him, why  
 doe such as feare God refuse to take it? Bicau-  
 se of any present tyranny (as they terme it) of  
 the Pope? Bicause of any enormities that now  
 are committed in that Sea? Is it for the Pope  
 that now liueth, or that then liued, when the  
 authoritie of that Sea was first repealed? No-  
 thing lesse. Yee see by that which hath bene  
 saied, that the same tyranny (if to be supreme  
 head of the church is a tyranny) was in S. Gre-  
 gory and in his predecessours alwaies. Yee see  
 already, by the conferences of this history a-  
 boue specified, the same enormities (if Masse,  
 latin seruice, praier for the dead, inuocation  
 of Saints, pilgrimage, vowes of chastitie, re-  
 likes, blessing, holy water and such like thin-  
 ges were enormities) to be in S. Gregory and  
 in the primitiue church also. Yee see that S.  
 Gregory, that the primitiue church is con-  
 demned as Antichrist, that against him & the  
 primitiue church the othe is taken, for him  
 & for the church it is refused. Let vs then cō-  
 fesse we haue done wickedly and abhominab-  
 lie, to call our Apostle Antichrist, to charge  
 him with tyranny and detestable enormities,  
 to lay idolatry, superstition and blindnesse to  
 him, and to the whole church besides, both  
 of



of these nine hundred yeares, and of the first six hundred yeares also, as in euery particular difference betweene protestants and vs, I haue in part declared. Let vs, I say, confesse and repent, and God will vndoubtedly according to his promises in holy scripture, bring vs againe to perfect vnitie, to the right beleefe in which we were first Christened, & ioyn vs as true membres to his body the Catholique Church, dispersed through the whole worlde, euer continuing and visible in the world. We haue receaued our true Christendome of the Pope: We haue lost the right faith by abandonning the Pope. Let vs recouer our faith and Christendome, by returning from whence we haue of late departed, & where so many hundred yeares past we beganne. Neuer looke to haue vnitie, without the Head,

What is the cause at this day, not only of heresy, but of so many heresies? Why doth Osiander in Prussia, Suenckfeldius in Silesia, the Anabaptists in Morauia, al protestāt preachers, teach all contrary and repugnant religions? Why doth George Maior, and Illyricus, Beza and Brentius, write one against another? To come home, and to speake of thinges which we see, why doth London and Canterbury, Winchester and Rochester vary in the Sacrament? Why do some refuse to take the order appointed by their fellow protestāts, and hazard their liuinges, rather then they will go priestlike? Why doth Veron his booke of predestination so irke the Lutherās, namelie Thomas Walbot a Minister in London, that

that he was excommunicated of Moulins the pretended Archdeacon there? Why do some in the Diocese of Salisbury, deny our Lady to be a Virgin? Why are not yet protestants agreed in some one doctrine, and order of beleefe? Vndoubtedly bicause they haue no head by whō to be directed, bicause they haue abandoned the true Head of Christes church on earth. Here perhaps it will be saied, that the Queenes Maiesty is the head and supreme gouernour of their religion. We know and confesse, in wordes they say so. And how against their owne brethren, both of Geneua and of Germany they say so, we haue before declared. But we see in their doings, they denie it them selues to be so. Otherwise why do not protestants allow the blessed Crucifix of our Sauour, why burne they not light before it, as they see the Queenes most gracious Maiesty doth? Why do the Ministres of Kent, and certaine of Oxford, repine and resist against her Maiesties commaundement, touching extrernall behauiour and orders in the church? Why are they diuided in to sectes? Will they persuaide vs, that the Queenes Maiesty holdeth the Sacramentary, Lutheran, Osiandrin, or any like heresy? In deede therefore protestants (say and pretend what they liste) especially Geneuans and Zelous Lutherans, acknowledge no supreme gouernour of the laitie in spirituall causes.

The learned Fathers haue so acknowledged the necessary authoritie of one head, that the lacke of it they confesse to be the cause of al heresy, as we see by experience in our deere

Couna



Countrie. S. Hierom saith. *Licet Ecclesia sa-  
per omnes Apostolos fundetur, & cuncti clauēs regni  
calorum accipiant, & ex aquo super omnes Ecclesia  
fortitudo solidetur, tamen propterea inter duodecim  
vnus eligitur, vt capite constituto schismatis tollatur  
occafio.* Though the church be founded vpon  
all the Apostles, and all receiue the keyes of  
the kingdome of heauen, and the stay of the  
church be fastned equally vpon all, yet ther-  
fore among the twelue one is chosen, to the  
entent that the Head being made, occasion  
of schisme might be taken away. If amonge  
twelue men, and those twelue endued with  
such speciall graces and giftes of the holy  
Ghost, if I say among the twelue Apostles,  
one was chosen to be Head, for the remedy  
of schisme (as S. Hierom expressely saith)  
who doubteth, but in such a great number of  
Bishops, not so endued as the Apostles were,  
a Head ought most necessarily to be, to auoid  
schisme and confusion, which in a number is  
most to be feared, and hardest to be auoided?  
S. Ciprian in the like sence speaketh, as S.  
S. Hierom, saying. *Exordium ab vnitāte profi-  
ciscitur, vt Ecclesia vna monstretur.* The begin-  
ning and springe of the church riseth of vni-  
tie, that we might know the church to be one.  
He speaketh of the vnitie, of Peters person,  
though all the Apostles were equall. But what  
need we proue that by authoritie of the lear-  
ned, which the experience of all men contin-  
ceth? It is well knowen at the first repealing  
of the Popes primacy in our countrie, no-  
thing lesse was minded of our Souuerain then  
raigning, than that heresy should haue after  
multi-

De simplic.  
preglatorii.

multiplied in the realme, as it did. For after that acte passed, as well heretikes suffered for Luthers doctrine, as Catholikes for not swearing against the Primacy. But that gate being opened, what could stay, but that heresy entered? The Head being taken away, how could schisme be kept out? Grece and Afrike both, by foresaking first the obediēce of the Head, fell in to heresy, and from heresy to infidelity, the one to Mahomets law, the other to gentilitie. Vnlesse we returne from whence we haue departed, or rather from whence we first learned Christ, we haue good cause to feare, lest in proceſſe of time, the same euent may befall vnto vs, as hath vnto other in like case. Our Lord for his tender mercy stay it, if it be his pleasure. To knit vp this point, I beseech euery true Christian hart of England (as I trust none other be there) earnestly to ponder this difference betweene the first planting of the faith amonge vs, and the creeping in of these cancred heresies: that to the one, the Pope of Rome brought vs, to the other the deniall of the Pope lead vs. We first receiued our faith of the Pope, we haue now lost the faith by abandonning the Pope. Christendome beganne in England by the Pope, and such as he sent, heresy inuaded and corrupted England, by abandoning, detesting, and condemning the Pope, and all such as he doth sende.

Our blessed Apostle S. Augustin being ar- *The 36. dif*  
riued in to England, with commission from *ference.*  
holy S. Gregory to preach the faith, what did  
he first, what was his behauiour at his first  
prea



*Lib. 1. cap.  
25.*

*Chrysostom  
used in  
Letanies  
crosses of  
silver and  
burningsa-  
pers, as  
witnesseth.  
Hist. tri-  
par. lib. 10.  
cap. 8.*

preaching before Kinge Ethelbert, then raig-  
ning? The history reporteth. *At his first coming  
in presence of the Kinge, he had a Crosse of silver,  
and an Image of our Sauour painted in a table, ca-  
ried before him, and came singinge of the Letanies.*  
When protestants first altered religion, what  
did they, or what was the first open practise  
of it? Forsooth they altered the proceSSION,  
they tooke away the Crosse and Image of our  
Sauour, and chaunged the Letanie, prote-  
sting (as though it were) to proceede cleane  
contrary, desiring to be deliuered from the  
tiranny of the Bishop of Rome &c. As who  
would say. These nine hundred yeares, we  
haue had a faith of that Pope Gregory. These  
nine hundred yeares, he hath bene a tirant  
ouer vs. These nine hundred yeares, he hath  
ouerpressed vs with detestable enormities,  
but now O Lord deliuer vs. Hetherro the cros-  
se hath boren rule, and we haue alwaies had  
it before our eies, but now away with the sight  
and remembraunce of it, we will preach the  
liberty of the ghospell, we will marrie Freres  
and Monnes, and haue wiues alwaies in our  
eies, in steede of the bitter sight of the cruci-  
fix. Was not this the entent of protestants?  
Doe not their doinges declare it? Doe not  
their proceedinges conuince it? Doe they not  
ouerthwart as though it were of purpose, the  
very maner and meanes of our first coming  
to the faith? And in this ouerthwarting and  
contrarierie, doe they not geue vs good cause  
to feare, that by litle and litle they will traine  
vs from our first faith to no faith at all? Let  
vs go one steppe farder, & consider how con-  
trary

*First planted among vs Englishmen. &c.* 401 The 2. part  
trary they are in all pointes to our first Apo-  
stles.

S. Augustin and all his company; to the  
number of fourty that first preached the faith  
to vs Englishmen, were monkes. The history  
reporteth it in the first booke, the 23. Chap-  
ter. Also such as afterward came out of Scot-  
land to helpe holy S. Augustin in spreading  
the word through all the prouinces & sheres  
of England, were monkes: in the third booke  
the 3. Chapter it appeareth, and elsewhere.  
Contrary wise the first preachers of this no  
faith, what were they but rennagat Monkes,  
and Apostat friers? Martin Luther in Ger-  
many, Pierroceli in Fraunce, Oecolampadius  
in Suitcerland, Peter Marryr and Bucer with  
vs, were all Apostatas and yoked themselues  
with harlots taken out of cloisters, vow brea-  
kers, incestuous, and men geuen vp to their  
owne lustes.

The other which were traded vp of the  
blessed monkes, our first preachers and tea-  
chers, to continew and encrease the faith in  
England, were of a vertuotis, lowly, simple,  
poore and meeke conuersation, reade the 27.  
Chapter of the third booke of this history.  
What the preachers of protestants are in our  
countrie, let them which knowne them, iudge  
it. I reade that Luther him selfe complaineth,  
that his scholers were vnder him farre more  
wicked, the they were before vnder the Pope.  
Yea he saith, wickედnes and vice had so farre  
growen in his ghospellers, that they seemed  
almost become deuils. And we know particu-  
larly of other, that Theodor Beza hauing a

*The 37. dif-  
ference.*

*The 38. dif-  
ference.*

*In his  
great po-  
uill upon  
the first  
Sunday in  
Aduent.*



*Baldwinus  
cōtra Cal-  
vinum.  
Fabricius  
in defens.  
Bald.*

*In libello  
ad Behe-  
mos & Si-  
lesios.*

*Staph. in  
Apolog.  
JN. 125.*

*Lib. 3. cap.  
3. & 16.*

*The 39. dif-  
ference.*

benefice at Longimeau not farre from Paris, whē he went to Geneva to professe the ghospell, he let out his benefice to one, and solde it priuely vnto two more. After returning vnto Paris, he stirred that enormous rebellion against his Soueraign, for a signe of his vocation, and perswaded that villain Poultron, to murdre his Princes Capitain Generall, the Duke of Guise. Mallor an other famous preacher of Fraunce, had bene for his good deedes marked in the shoulders, as such offenders in England are burned in the hand. Pierroceli the third chiefe ghospeller of hugenots, was a rennagat frier of the Franciscanes. And who knoweth not, that Knokes the great Apostle of the Scottes, hath bene a gallie slaue three yeares? Who is ignorant that Melanchthon stirred vp the people of Bohem in Silesia, against their Soueraines? Who hath not heard that Suetheland by rebellion of the Nobles against their Souerain, Denmarke by insurrection of the people against the Nobles, and presently Fraunce, by the enormous disobedience of both estates, haue laboured to plant the holy faith of protestants? Reade this history of Saint Bede, & yee shall neuer reade the like attempt of our first preachers, but all walking in simplicitie, meekenes and softenes of spirit, as the true spirit of God inspireth.

An euident argument of the simple, lowly & meeke conuerlation of our first preachers and Apostles, was the voluntary pouerty, and contempt of the world, which they professed. Voluntary pouerty among the infidels, & in  
the

the old law it selfe, was not lightly knowen. With the gospel of Christ it beganne. S. Iohn Baptist the forerunner of our Saviour, vnto whom (as our Saviour saith in the gospell) the law and the Prophets continewed, gaue to the world the first example hereof, liuing in the wilderness with a few locustes & wilde honny, and forsaking the common resort & ordinary comfortes of the world. To this voluntary pouerty he exhorteth men, saying. *He that hath two coats, let him part with him that hath none.* After him cometh the sonne of God, the Messias and Lord of the new Testament, and saith. *Filius hominis non habet vbi caput suum reclinat.* The sonne of man hath not where to rest his head. Teaching by his owne example, what perfection the gospell requireth. Which afterward in expresse wordes our Saviour commendeth and saith. *Omnis ex vobis qui non renunciat omnibus que possidet, non potest meus esse discipulus.* Whosoever he be of you, that forsaketh not all that he hath, he can not be my disciple. And againe exhorting to perfection, Christ saith to the young man. *Si vis perfectus esse, vade, & vende omnia que habet, & da pauperibus, & veni sequere me.* If thou wilt be perfect, goe and sell all thou hast, and geue it vnto the poore, and come and follow me. According to these counsels of our Saviour, we read that the Apostles and those which first beleeued had all thinges common amonge themselves. That no man saied any thing was his owne. All this we alleage not, to alter the state of Christendome with the furious Anabaptistes, and to make all things common,

Luc. 16.

Marc. 13.

Luc. 3.

Math. 23.

Luc. 14.

Mat. 19.

Act. 2.



but to shew that this voluntary pouerty, is a kinde of perfection vsed in the primitiue church. Not to bind any thereunto, but in those which willingly take it vpon them, a gracious vocation to serue God the better, & a special meanes to authorise a doctrine newlie taught, or to plante a religion not heard of before.

Lib. 1. cap.  
16.

This voluntary pouerty, I finde in S. Augustin our blessed Apostle, & all his vertuous company. For being placed at their first cōming in Caunterbury, the history reporteth, that *Cuncta huius mundi velut aliena spernendo, ea tantum qua victui necessaria videbantur, ab eis, quos docebant, accipiendo Apostolicam primitiue Ecclesie vitam imitabantur.* They expressed the very Apostolicall order of liuing of the primitiue church, despising the commodities of the world, as thinges of their owne, taking of them whom they instructed only so much as might serue their necessities, according to the counsell of the Apostle. *Habentes victum & amictum his contenti sumus.* Hauing to eate and to be clothed withall, let vs content our selues therewith. This perfection of voluntary pouerty, though not necessary in any one man, yet in planting of a faith among Christian men very commedable, our protestants in planting their false faith, not only haue not (which yet professing them selues to be the Apostles of England, it might be well agreeable to their vocation) but also to shew how contrary they are to the true Apostles, & planters of a trew religion, they scoffe at those which are such, they driue men by force from such

Such perfectiō, they suffer none among them that will be such, they preach a licentious libertie, they abhorre voluntary pouerty, they breake themselves their professed religion of this perfection, & haue expelled other which gladly would haue remained, & geuen good example to our countrie, which they now do in other countries, to the great edifying of other, and comfort of themselves. Let this then be an other difference betwene the planters of our auncient beleefe, and deuisers of this new trim tram. That in the planting of papistry, the primitiue church was resembled, voluntary pouerty was deuoutly practised, commodities of the worlde were despised. In broching of these present heresies, no such resemblance is seene: but contrary wise all voluntarily pouerty inhibited, and mocked, all licentiousnes and libertie both preached and folowed.

*Differences concerning the consequences and effects of the first faith planted among vs, and of the pretended faith of protestants.*

## THE X. CHAPTER.

**H** E therto we haue discoursed somewhat at large (and perhaps tediously) vpon a number of differences gathered out of this history, touching the faith, doctrine, and gouernemēt of the church. Now I wil shortly touch a few mo differences concerning the consequences of our first Catholike faith planted amonge vs, and so draw to an ende. First



The 40. difference.

Balduinus  
in epist. ad  
Gal. fol. 6.

we reade the deuotion of our countriemen then conuerted from infidelitie to the faith, so to haue encreased in holinesse, and perfection of life, that many monasteries and religious houses both of men and women, were in short space erected. Our first Apostle S. Augustin erected in Caunterbury, a monastery in the honour of S. Peter and Paule, which afterward was called the Augustins, as it is to this houre, if any small remnant thereof doe yet stande. Of a number of other monasteries erected in the first springe of our faith, as godly & worthy fruites of Christian tillage, I remit the Reader to the History namely the third booke the third, the 33. Chapter. Item the 4. booke, the third Chapter. These were the very first frutes of our faith. Now protestants haue pulled downe all: they set vp nothing. They vndoe: but they doe not. Calvin writing to Charles the fift, and the Princes of Germany, touching a necessary reformation to be had, bicause they might not be offeded, that by him and his felowes all things were throwen downe, nothing set vp, he put the Emperour and Princes in hope, that though now he threw downe only (as an holde house, saied he, must first be throwen all downe, before it can well be thoroughly repaired) yet the time should come, when they would build vp as fast. Now Calvin which in Geneva might do all thinges, what hath he done? What place hath he erected for Gods seruice? But let Calvin and Geneva passe. What haue protestants done in England to recompence so many monasteries, chappels, hospitals and almes

almes houses thrown downe to the ground? What one church or colledge haue they builded? No truly. As their faith is all negative, so must their doinges be all destructive. Yet this history of S. Bede shall be a perperuall witnesse what Catholikes haue done, though protestants suffer not one stone to remaine vpon an other, of all the monasteries which were in England. Yea and whereas perhaps in processe of time, if protestants (which God forbid) should haue continuance of hundreds of yeares, a man seing in England the olde ruines of monasteries and churches, asking what maner of things those buildinges were, it might be sayed vnto him, such places were builded by a kinde of heathen people, called papistes, practising idolatry and superstition in those places, bicause I say in processe of time such lies might be made, this History yet shall witnesse vnto them, that a great number of those places were builded by the first Christians of the realme, which certain heretikes coming after called protestants, threw downe, charging the other with idolatry and superstition &c.

In these monasteries, we read almighty God to haue bene serued both day & night, as in the fourth booke the 7. Chap. of this History it is expressely mencioned. And that according to the prescript of holy scripture, telling vs that at all times and houres God ought to be serued, not only with good life and wel doing, but also with externall praier. Vpon which consideration the Catholique church, bicause in whole and all together that

The 41. difference.



*Psal. 118.* could not be perfourmed, hath endeuoured  
*Psal. 54.* at lest in part to accomplish it, that it might  
 truly say with the Prophet. *Media nocte surge-*  
*bam ad confitendum tibi.* I rose at midnight to  
 pray vnto thee. And againe. *Vespere, mane, &*  
*meridie annuntiabo tibi.* At euening, at morning,  
 and at high noone, I will confesse vnto thee,  
 All these distinct times the religious doe ob-  
 serue to this houre in all Christendome that  
 is Catholique, and we at our first receiuing  
 Christ did obserue it, continuing it almost  
 these thousand yeares, vntill protestants loth  
 to serue God too much, abolished al such or-  
 der, and did to the deuill a most acceptable  
 sacrifice.

*The 43. dis-*  
*seruence.*

As the deuotion of the clergy and pastours  
 at the first planting of Christian faith among  
 vs englishmē, passed the dissolute life of pro-  
 testant preachers (whereof Luther him selfe  
 complained as we heard before) so the peo-  
 ple also were better affectioned to serue God,  
 and vttered the same affection more. This  
 may appeare by the large and daily oblations  
 of the people, which were at the first embra-  
 cing of Christes religion so great, and vsuall,  
 that S. Augustin our Apostle, taking con-  
 science in dispensing and disposing the same  
 to the honour of God, wrote vnto S. Gre-  
 gory the Pope how such oblations of the peo-  
 ple ought to be dispensed. The question of  
 S. Augustin and the answer vnto it of S. Gre-  
 gory, are to be read in this History, the first  
 booke, the 27. Chapter. Now by the preaching  
 of protestants, not only such voluntary obla-  
 tions haue vtterly ceased, but also the due ti-  
 thes

thes are much grudged at, and he is accom-  
 pted amōg his neighbours the wisest, which can  
 best defraude the Minister of his duty. Where-  
 in they are worthly punished with their owne  
 rodde, sustaining them selues the hatred and  
 iniury, which they procured before to the  
 Catholique clergy.

As in the people, so in the Princes & hig-  
 her powers of our cuntry, when the faith  
 was first planted amonge them, such deu-  
 otion and loue of Gods honour appeared. I  
 terme it Gods honour which was done to the  
 ministers of God, our blessed Sauour telling  
 vs of such. *Qui accipit, si quem misero, me accipit.* Ioan. 13;  
 who so receaueth whosoever I shall send, re-  
 ceaueth me. And againe of his Apostles and  
 their successours, *Qui recipit vos, me recipit.* He  
 that receiueh you, receiueh me. We reade  
 therefore in this history, that Elbert or Ethel-  
 bert the first Christian King of the english-  
 men, endued the Bishoprikes of Caunterbu-  
 rie and Rochester with landes & possessions.  
 Also Wulfher kinge of the midle englishmen,  
 inhabiting the dioceses, of Couentry, Lich-  
 field, Lincolne, and Worcester, gaue vnto  
 Cedda Bishop of Lichfield the lande of fifty  
 families to build a monastery. Againe Coad-  
 walla the second Christian Kinge of Suffex,  
 gaue vnto Wilfride the first Bishop of that  
 sheere, the fourth parte of the ile of Wite to  
 vse it to the honour and seruice of God, as  
 the history speaketh. Now since the false re-  
 ligion of protestants, who seerh not, that by  
 their owne persuation (though now they re-  
 pent it full sore, being placed themselves in  
 bisho-

The 44<sup>th</sup> dy-  
 scourse,

Ioan. 13;

Mat. 10;

Lib. 2. c. 3.

Lib. 4.  
Cap. 16;



bishoppricks) much landes and temporall possessions haue bene taken away, from bishoppricks, none geuen. Wherein they feelee the smart of their owne rodde, though, without perhaps, they haue as much as they deserue and more.

The 44. difference.

Againe to shew that the Catholique faith worketh by charitie, is no dead faith, no confident faith, presuming al, and doing naught, we reade that Elbert the first Christian King, of a worthy loue, reuerence and zeale that he bore to the vertu & holinesse of the Christian clergy, he was not only contented to endue the church with landes & possessions, but also to declare how he desired that it should so continew for euer, he established it by lawes, making especiall statutes and decrees for the indemnitie and quiet possession of church goods, and of the clergy: as it appeareth in the second booke, the 5. Chapter of this history. In all these, the sayings of the Prophets were fulfilled, forespeaking to the church. *Kinges shall be thy nursing Fathers, and Queenes shall be thy nursing mothers, they shall fall downe before thee &c.* And againe. *Straungers shall builde vp thy walles, and then kinges shall do thee seruise.* Now in the false faith of protestants, and at the planting thereof, doth not all the world see, that no state is more open to oppression, then the clergy? They eate now the fruites of their owne handworke. If they suffer, they can blame none but themselves.

The 45. difference.

To conclude these differences, which with diligence might yet be heaped to a greater number, I will note one only more, and so leave,

leauē. This toucheth the consequence of vnitie and agreement in the faith, which is the sure bonde and token of sure religion. We reade in the history, that S. Augustin our blessed Apostle, and after him other of the first Bishops of England laboured diuers waies (which at last also they brought to passe) to bring the Scottes liuing in schisme touching the obseruation of Easter, to the vnitie of the whole Catholike church in the world beside. This did our first Apostles as it appeareth in the history, partly by preaching, and softe perswasion, partly by working miracles. And haue not protestants cleane contrariwise brought the Scottes now of late from vnitie to schisme and variaunce among themselues, from the Catholique faith of all Christendome, to the parted faith of their propre inuentions? All the world seeth and crieth out at it.

Lib. 2. c. 42  
Li. 3. c. 25

*The Conclusion, containing an exhortation with certaine vertuous examples necessary for this time.*

**Y**E haue hetherto, gentle Readers, a number of diuersities and differences gathered out of this history of holy S. Bede, to shew and set before your eies, that the false faith and forged religion of protestants, differeth clerely and evidently from the Catholique faith first planred amonge vs Englishmen, and continued without interruptionen to our daies (praised be God) almost these thousand yeares. We proued vnto you before that



that the same faith so planted amonge vs, & so longe continuing with vs, could be no corrupted or false faith, that being the vniuersall faith of Christendome, bicause the vniuersall can neither erre, neither be vnknown or secret. Againe bicause no heresy or false faith can be vniuersall, or of continuance. Last of all in all such differences betwene our first faith, and the no faith of protestants as concerned doctrine, ecclesiasticall gouernement, or the maner in proceeding in both, we haue conferred and proued our first faith agreeable with the faith of the first six hundred yeares, which protestants will seeme to reuerence and approue for the time of pure and true Christianitie. What then remaineth now but to conclude, that papistry is the only true Christianitie, or that the only true Christian faith of England, is that which was first planted amonge vs, and hath so many hundred yeares continewed, which protestants call Papistry? This being concluded, then let vs returne to that which we saied at the beginning out of S. Paule. *Sine fide impossibile est placere Deo.* Without faith it is impossible to please God. If we will then please almighty God, if we looke for the life to come, let vs keepe our faith, which is the only true faith. Let vs for no worldly respect or interest, put in hazard the losse of so precious a iewell, by flattering with the worlde, by yeelding to the time, by false persuation of worldly wisdom. *Deus non irridetur,* God can not be deluded. *Qui me erubuerit coram hominibus & ego erubescam cum coram Patri meo.* Who soeuer will be ashamed

Hebr. 11.

Gal. 6.

Luc. 9.

med

med of me, I will be ashamed of him before my Father, saith the Sonne of God our blessed Sauour. The Catholike church is the true and naturall Mother. She will not haue vs diuided. The harlot of heresy crieth. *Nec mihi nec tibi, sed diuidatur.* Neither all to me, neither all to thee, but let it be diuided. Some erie for a meane and say. I loue not these puritan protestants which will marre all, neither yet these peuisish papistes which wil part from nothing. And these meane masters when they speake thus, they see not that they make the selues Iudges ouer both partes: yea and ouer the Church of Christ that euer hath beene. They would play the Melitians partes, which putting themselues betweene the Arrians and the Catholikes, would deuise a third religion, neither Catholike neither Arrian. But to such holy scripture speaketh. *Vtinam aut frigidus es, aut calidus, nunc autem quia tepidus es, euomam te.* I would thou were either hotte or colde, but now sithens thou art neither nother, I will cast thee vp. To such the zelous prophet crieth. *Quousque claudicatis in duas partes? Si Deus est Baal sequimini illum. Sin autem Dominus est, hunc sequimini.* How longe will yee halte on both sides? If Baal be God, folow him hardly, but if the Lord be God, folow him. God is a zelous God, he parteth not his honour to any other. He requireth to be serued,  *toto corde, tota anima, totis viribus.* With our whole hart, with the whole soule, with all our strength. Therefore these meane moderatours, and halfe halters, they are not for God which speaketh vnto vs in holy scripture,

3. Reg. 3.

Apocal. cap. 3.

3. Reg. 18.

Deut. 6.



ture, but for some other God of their own making and deuising.

That the Catholike which loueth his soule health, may beware no lesse of such perillous baits of flattering worldlings, then of the protestant him selfe, and his false faith, I thinke it not here amisse, to recite a few examples of notable personages, touching their constancy in profession of their faith, when the storme of heresy, and bitter blast of aduersitie forced them to vtter their conscience. As no heresy since the coming of Christ more ouerrane Christendome, then the Arriās, so neuer better appeared the cōstancy of Catholikes, then in the persecutiōs of that heresy. Finding therefore in the ecclesiasticall histories, diuers examples of vertuous Counsellors and honourable personages, preferring the confession of their Catholike faith, before their worldly interest & preferment, a few for a taste I will breiefely recite. Our time perhaps being almost no lesse then that, overwhelmed with sondry heresies, requireth such glasses to looke on, such guides to folow, and such patens of vertu, to draw their doings after.

At what time the Wandals, a furious and barbarous nation breaking in to the Romaine Empire, ouerrunning Italy and Spaine, inuaded also Afrike and occupied the whole countrie there, much persecution was vsed against the Catholikes by Genserichus then Kinge of the Wandals, and Hunnerichus his Sonne both Arrian heretikes. Sondry valiant Capitaines and men of honour, were then in  
Afrike

Afrike placed by the Emperour Theodosius the second for the sauegarde of the countrie, who all yelding to the force & power of Genserichus, became to be vnder his allegiance and of his Courte. Amonge the rest was one Sebastianus an Earle, and sonne in law to that famous Capitaine Bonifacius, by whose yeelding and agreement, the Wandals obtained that countrie. This Sebastianus as Victor in his story recordeth, being both a circumspect Counsellor, and valiaunt Capitaine, was not so much loued as feared of the Prince. Intending therefore by colour of religion to worke him his death, conuented him before the Bishops of his secte, and other counsellors. In whose presence thus he breaketh his minde vnto him. Sebastian, we know right well you haue by your corporall othe, sworn vnto vs all trust and fidelitie, which also you haue well declared by your diligence and industry. But to the entent that our amitie and frendship may be the surer and continew the longer, we haue thought good to moue you here in the presence of our prelates, that you professe and embrace from hence forward this maner of beleefe and religion as we and our people doe reuerence and follow. Vnto whom the Earle framed vpon the sodaine this witty & godly answer, that serued very well both his turne then, and many others after. I beseeche your Highnes, saith he, it will please you to commaund a fine wheaten lose or manchet to be brought hither. The Prince not knowing the entent of the Earle, commaunded forthwith a manchet to be brought. The Earle then taking

*Victor de  
persecutio-  
ne Vand-  
alorum, lib. 3.*



taking it in his hand, spake to the Prince in this wise. This manchet, before it came to this perfection and fines worthy to be sett at your Highnes table, was first grinded, then bouldred to flowre, after seasoned and baked, passed through fire and water, and so is come to this perfection, to be both pleasaunt to the eye, and holesome for the body. Right so I first being grinded as it were, and polished by the Catholike church, and by much triall bouldred out in to fine flowre, was after with the water of baptisme seasoned, and with the fire of the holy Chost baked. And euen as this bread out of the ouen, so I out of the fonte, by the operation of God, and meanes of his holy Sacraments, came out cleane and perfit. Now if it like your Highnes, let this bread be broke in pieces, seasoned with water, flowred and so baked againe: if then it proue better manchet then it is presently, I will do your Highnes pleasure and commaundement. But if this seeme to your Highnes impossible, no more sothely can I begin my faith againe. With this aunswer Genserichus the King and all that were present, felte themselves so tampered and entangled, that they could presentlie by no meanes winde them selues there out. Notwithstanding the Prince afterward going more directly to worke, caused the blessed man to die a holy Martyr. Thus much haue I detected you at large out of the history of Victor, who liued in that persecution, to the intent that both the fact and the maner thereof being notable, might in these perilous times comfort the weaklinges of Christ his church,

An other no lesse vertuous example, and  
of no inferiour personage we read in the per-  
secution of Hunnerichus sonne to this Gen-  
serichus. Satorus the high Stuarde of this  
Prince, being an earnest Catholike, and re-  
buking therefore oftentimes boldely and pu-  
blikely, the wicked doctrine of the Arrians,  
was accused of one Mariuadus, a deacon of  
the Arrians secte, and conuented before the  
Kinge therefore. Much perswasion was vsed  
to make him an Arrian. Honour, preferment,  
and much welthe promised, if he would. Losse  
of goods, shame, and greuous punishments  
threatned, if he would not. And this was di-  
rectly toulde him, that if he obeyed not the  
Kinges proceedings, first after due examina-  
tion of his liuelyhoods, his house, goods and  
landes should be forfeited, his slaues & chil-  
dren should be solde, his wife should be ma-  
ried to a camel keeper, some such one as our  
horsekeepers are. Which this godly man vn-  
derstanding, beseeched them speedely to per-  
fourme it, for that he could in no wise doe  
as they required him. Norwithstanding his  
wife vnwitting to her husband, desired a time  
of deliberation: labouring like an other Eue,  
to allure from God her husband, not with-  
out the aduise of the olde serpent. But he as  
he was called Satorus, that is, *full fedd*, hon-  
gred not after the interdicted frute, as Adam  
did. She therfore coming vnto him as he was  
alone at his prayers, hauing her garmentes  
rente, her haire torne & ruffled, and her chil-  
dren waiting on her, with one suckeling babe

*Vltor lib:  
eodē in fine*



in her armes, fel downe before his feete, clinched him about the knees, and with her Crocodile teares, and venimous serpent tonge, cried vnto him. Haue pitie vpon me sweete husband, and on your selfe, cast vs not away and your deere children, that you see before you. Let them not become slaues, that were begotten of the noble race of your bloud. Let me not now liue vnder so base and shamefull mariage, you yet liuing, with whom so many yeares, in such welthe and honour, I haue bene wedded. Yeeld vnto the time and present state: our Lord knoweth you do it against your will and constrained therto, which diuers other peradventure doe gladly and willingly. Vnto this the vertuous man answered with the wordes of Iob, saying. *Thou hast talked like a foolish woman.* I should feare in deede, if there were no life beside this. But if you loued in deede your husband, you would neuer counsel him to take such way as should procure him eternall damnation. Therefore let them sell my children, and make them slaues, let them seuer me from my wife, let them take away my substance & liuelyhood, I must belecue assuredly the dreadfull saying of my Sauour. *Onles a man forsake his wife, his children, his landes, his house, he can not be my disciple.* With these wordes departed the comfortles woman. The man remained in all comfort, expecting euery houre the execution of the tirant, which forthwith folowed. For euen presently an inuentary of all his goods being taken, all was seased for the Prince, his children caried away, his house rifled, he him selfe

Iob. 2.

Luc. 14.

selfe beaten and tormented, after sent out a begger, and interdicted all company and resort of people. Breefely they tooke all from him, saith the story, but the stole of baptisme, & the profession of a Catholike Christiā man they could not take from him. So suffered this blessed Confessor, being a man of great worship and welth. Our Lord geue vs grace to abide but parte of his patience and perfection, which haue lesse cause to loue the world and our selues.

Vnder the sway and power of these Arrian heretikes, diuers other examples we reade in other countries also. For no countrie of Christendome escaped the infectiō of this heresy: but like a very cancre it creeped on euery where, especially being supported by Princes and Emperours. In Italy, at what time the yong Valentinian being yet in his minoritie, Iustina his mother gouerned the empire of the West partes, she being an Arrian, and desiring to sette forth that heresy in Italy, but being alway resisted by the vertuous and learned Bishop of Millain S. Ambrose, intending at the length to haue her purpose by force, called vnto her Beneuolus her Secretary, and commaunded him to publish a proclamation in fauour of that heresy. He like a right good Catholike refused to do it: alleaging it to be against his conscience. The Princesse offered him higher preferment if he would so do: making him large and great promises. The vertuous secretary seing the intention of his Princesse, put off his girdle (which was the token of his office) layd it at

Nicephor.  
Li. 11. c. 19  
Hist. Tri-  
partialib.  
9. c. 20.



the Princesse foote, and gaue ouer his present preferment, rather then he would for hope of a better (against his conscience) farder the Arrian heresy. Such was the Christian pollicy of vertuous Magistrats in those daies: with all due reuerence to obey their Souuerain, & yet to preferre alwaies, Gods quarel and their conscience.

*Theodori-  
cus. lib. 4.  
c. 18.*

Valens an Arrian Emperour of the East partes, persecuted as cruelly the Catholikes, as euer any heathen Prince persecuted the Christians. The histories of Socrates, Sozomenus and Theodoret, doe at large declare it. Amonge other his persecutions, as the Catholikes in al countries vertuously continew- ed in their faith and religion, so the people of Edessa aboue al other declared their constan- cie. Modestus the gouernier of that citie, ha- uing commission from the Emperour, called the people together, and with faire wordes and gentle perswasion, laboured to enduce them to folow the Princes religion: telling them, it was great fondnes for them, to resist so mightie a Prince as the Emperour was. But when after many wordes no man answered, he turned him selfe to Eulogius, one of the most auncient of that citie, saying vnto him. Why make you me no answer? Vnto whom the olde man saied. Sir being asked no question, I thought it not my dutie to speake. What, saide the Gouernier, haue I not longe talked vnto you, & that for your owne profit? This, saith Eulogius, you haue saide to the whole company, for whom I may not answer alone. But if yee aske me my minde, I will soone de-  
clare

clare it vnto you. Well then saide the Gouverner, *Communicate with the Emperour*. Vnto whom Eulogius pleasantly answered. *What Syr, hath our Prince with the Empire, taken holy Orders, and is he become a Bishop?* To whom the Gouverner alina choler, replied. What foole, I asked not that, but that thou shouldest do as the Emperour doth. Then the olde man aunswered. Sir we haue a Bishop, him we doe folow and obey, in all such matters as these are. Which being said, he forthwith & foure score other, were apprehended and sent vnto Thracia, in to perpetuall banishment. This one example of the East church, in place of manifold that might be told, may teach vs what the vertu and wisdom of men of authoritie was in that time, when the cause of conscience, and dutie of allegiance cōcurred.

In the west parte of Christ his church, the Arrian heresy was no lesse of the vertuous & godly resisted. And that not only in the common sorte of the meaner people, whose examples be infinit, but also in the honourable estates and nobilitie it selfe. The example of that vertuous Secretary Beneuolus, which happened in Italy, you haue heard, now shall you heare an other which happened in Spaine: an example farre passing the other, both for the person, and for the case and condition of it.

At what time the Gothes (a people infected with the Arrian heresy soone after their first Christendome, by the wicked persuation of Valens the Arrian Emperour) possessed the cōtrie of Spaine, Hermigildus sonne and



Gregorius  
lib. 3. Dial.  
cap. 31.

heyre to Liuigildus then King of the Wisogots in Spaine, being first as his Father was, an Arrian, but after by the gracious counsell of Leander Bishop of Spoleto, reduced to the Catholike faith, was therefore of his Father first disherited, then cast in perpetuall prison. Where being long time in indurance, at the length, when the solemnitie of Easter came, he was commaunded of his Father to receaue the blessed Sacrament at an Arrian Bishops hand: whō for that purpose he directed vnto him, certifying him also, that in so doing, he should be deliuered & come in fauour againe. The vertuous Prince Ermigildus would not communicate with the heretike Bishop, whereupon by the commaundement of his Father, he was put to death. We may in this example, not only beholde a maruailous and rare constancy, in a person of such honour & calling touching the profession of our Catholique faith, but also learne a necessary lesson, what a perillous thing it is to communicate with such sorte of Bishops, who haue but the bare name of that holy and mysticall foode in their communions, seing this vertuous Prince would rather suffer death, then receaue the blessed Sacrament, though duly and according to the order of the Catholike church consecrated, at the hande of an heretike. For the Arrian vsed the sacrifice of the Masse, no lesse reuerently, and beleueed no lesse of it then did the Catholike. Notwithstanding as you see by this example, and by many mo, if occasion serued, might be declared, the Catholike would in no wise commu-  
nicate

nicate with the heretike.

Let these examples of honourable and noble personages, moue the hartes of those, which looke for the reward, which they had, the reward which God geueth to those which forsake him not, life euerlasting. For if, as S. Paul saierh, *Corde creditur ad iustitiam; ore Rom. 10. autem fit confessio ad salutem*, to beleue with the hart iustifierh a man, but to confesse with the mouth, saueth a man, the vndoubtedly without the confession of our faith when such is required, no saluation can be hoped for. To this confession of our faith, I beseech almighty God to geue vs all grace, that when it is required of vs, we may come gladly vnto it, and in the meane, beleue alwaies in hart, that faith which is only the true faith of Christendome, in the which we were baptised, our forefathers haue cōtinued these fiftene hundred yeares, & we Englishmen were first conuerted and made Christians in. That it may please almighty God after this raging storme of bitter heresy, to restore vs the quiet calme of sweet vnirie, that all contention, strife and controuersies laied a part, we all be, *vnanimis Psal, 67. in domo*, of one mind and harte in the house of God, vniformely professe one baptisme, beleue one faith, and serue one God: to whom, the Father, the Sonne, and the holy Ghost, three persons, & one only God, be all honour and glory world without ende. Amen.

**F I N I S,**

**D d 4**

**APPRO-**



## APPROBATIO.

**Q**uoniam viri docti, Anglici idiomatis, & S. Theologiae periti, quibus optimè confido, Propugnaculum hoc fidei Catholicae apud Anglos antemille pene annos fundatæ, &c. A Thoma Stapletono Anglo conscriptum, summopere probant, utile fore iudico ut imprimatur.

*Ita censeo Cunerus Petri, Pastor, S.  
Petri Louanij die Iunij. Anno 1565.*

A T A-



A TABLE OF THE  
CHAPTERS OF BOTH PARTES  
of the fortresse : wherein the  
arguments and principal matters  
of the whole treatise, are contained.

IN THE FIRST PART.

THE I. CHAPTER.

**A**N introduction declaring the necessitie of  
the matter to be treated vpon, and the order  
which the Author will take in treating thereof. folio 9.

The 2. Chap. That protestants doe condemne  
the vniuersall church of Christ these many hundred  
yeares, and the reason of the whole disputation following  
grounded thereupon. fol. 17.

The 3. Chap. Euidēt proufes and cleve demonstrations  
out of the Psalmes, that the Church of Christ  
must continue for euer, without interruption sound  
and vpright. fol. 26.

The 4. Chap. Proofoes and testimonies out of  
the Prophet Esay, that the church of the Messias  
continues for euer vnto the worldes ende, assisted  
alwaies by God himselfe. fol. 48.

The 5. Chap. The doctrine of Calvin touching  
the



## A Table

the church is examined to the touche stone of the holy scriptures alleadged. Wherein also is treated and disputed, by what markes the Church may be known.

fol. 61.

The 6. Chap. Other prophecies alleaged and discussed, for the continuance of Christes Church, in a sound and vpright faith.

fol. 80.

The 7. Chap. Proofoes out of the ghospell for the continuance of Christes Church, in pure and vnspotted doctrine.

fol. 86.

The 8. Chap. To denie the continuance of the church in a sound and vpright faith, is to defeat the mystery of Christes Incarnation.

fol. 95.

The 9. Chap. That protestants doe condemne the practise and beleefe of the first six hundred yeares in many thinges, no lesse then of these later ages.

fol. 102.

The 10. Chap. Obiections of protestants to proue the church may erre, by the example and similitude of the old law, answered and confuted.

fol. 109.

The 11. Chap. Obiections out of the new Testament moued and afoiled.

fol. 120.

The 12. Chap. Other common obiections of protestants, taken out of the law, discussed and afoiled.

fol. 125.

The 13. Chap. That the true Church of Christ, which continueth for euer, is a visible and known church, no preuy secret congregation.

fol. 135.

The 14. Chap. Three reasons why the Church of Christ ought of necessity alwaies to be a cleere, euident, visible, and known church. In the second of which reasons, a sensible disputation is made, to trie whether our countrie among other, might possibly haue attained to the right faith, without the helpe of a known church, in all this pretended time of papistry.

folo

## Of the Chapters.

fol. 150.

The 15. Chap. A number of shamelesse shifts and seely surmises, which protestants haue inuented to establish their variable doctrine, and to confound the authoritie of the church. fol. 173.

The 16. Chap. A note of countries and prouinces, brought to the faith of Christ from paganism, within the compasse of these later nine hundred yeeres. fol. 181.

The 17. Chap. Whither at any time, the religion of protestants haue conuerted any infidels to the faith of Christ. fol. 196.

The 18. Chap. The argument of continuance of the known Church of Christ, is fortified out of the most auncient and learned Fathers. fol. 203.

The 19. Chap. It is proued by three reasons or arguments, deducted out of holy scripture, that all the time of papistry, can be no schisme or heresy, and therefore true Christianitie. fol. 210.

The 20. Chap. The third reason of the former Chapter, is fortified out of the auncient and learned Fathers. fol. 224.

IN





## IN THE SECOND PART.

## THE I. CHAPTER.

**C**ertaine demaundes to Protestants, putting the case, that papistes these many hundred yeares, haue liued in a wronge faith: all which (the case so put) they ought of necesstie to satisfie. fol. 233.

The 2. Chap. An introduction to the proofes which follow in the second part of this Fortresse. fol. 250.

The 3. Chap. Five Apostolicall markes founde in our Apostles, and wanting in protestantes, who must be our Apostles, if the other were not. fol. 252.

The 4. Chap. Differences in doctrine betweene the primitive faith of England, and the heresy of protestants. And first of Masse, of the propitiation thereof, of intercession of Saints, of their commemoration at Masse time, of confession of sinnes, and of merit of good workes. fol. 269.

The 5. Chap. Of single life in the clergy, of the state of Virginitie in Nonnes, of Monkes and Friers, of the vowed profession of both. fol. 296.

The 6. Chap. Of praier for the dead. Of solemnitie in Christian burials. Of howsling before death. Of reseruatiō of the Sacrament. Of the signe of the Crosse. Of benedictions of Bishops. fol. 324.

The 7. Chap. Of pilgrimage and relikes, of the church seruice, of Aultars, of church ornamentes and holy vessels, of the ecclesiasticall tonsure, and of holy wa-  
ter.

## Of the Chapters.

ter.

fol. 338.

The 8. Chap. Differences betweene the former faith of Catholikes, and the late newnes of protestants, concerning the gouuernement and rulers of the church.

fol. 361.

The 9. Chap. Of the maner of planting our first faith, and this late corruption.

fol. 389.

The 10. Chap. Differences concerning the consequences and effects of the first faith planted among vs, and of the pretended faith of protestants.

fol. 405.

The conclusion, containing an exhortation with certaine vertuous examples necessary for this time.

fol. 411.